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The Living Church

VOL. XXIX. MILWAUKEE, WIS.—OCTOBER 17, 1903. No. 25

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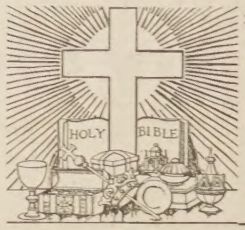

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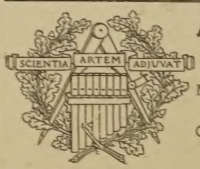

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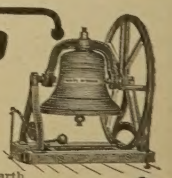

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The Living Church

VOL. XXIX. MILWAUKEE, NEW YORK, AND CHICAGO.—OCTOBER 17, 1903. No. 25

Editorials and Comments.

The Living Church

With which are united "*The* American Churchman," and "Catholic Champion."

A Weekly Record of the News, the Work, and the Thought of the Church.

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RELIGIOUS CONDITIONS IN THE UNITED STATES.

I.—HOW THEY HAVE COME ABOUT.

IF WE really are in earnest in making Christian Unity the goal of our efforts, however far distant its attainment may be, it cannot be unprofitable for us sometimes to pause and consider just what distance we have already travelled on the road.

Few will deny that the Christian world has at least begun to look that way. From the middle sixteenth till the middle nineteenth century, Christians were undoubtedly moving away from unity. The sectarian principle was everywhere dominant. The early sect making of the Reformation epoch seems, indeed, to have resulted rather from a failure to apprehend what was involved in schism, coupled with the failure to obtain redress at once for the evils that were seen within the Church, than from the deliberate belief in the sect principle. Lutherans would undoubtedly have retained the episcopate and maintained the continuity of the Catholic Church if any Bishops had been willing to cast in their lot with them. This is shown by the earlier Reformation history of Sweden when, whatever happened later, Gustavus Adolphus was at pains to maintain unbroken a tactual succession of the historic episcopate. Even Presbyterians, whose very name suggests their antipathy to the historic Church, made the attempt, in Scotland and England, to derive the advantage of apparent continuity with the old order, rather than, at the outset, to secede wholly from the old-time Church. The stormy periods of the sixteenth and seventeenth centuries in England were such because Presbyterians maintained their place as a party within the Church of England instead of going out from her; while in Scotland they actually captured the outward habiliments of the ancient Church organization itself. It was inevitable that in Scotch Presbyterianism should sometimes arise the High Church party of Dr. John Watson and others to-day, which views the historic continuity of the established Church in Scotland with a pride that leads its members to lay stress upon sacramental teaching while yet blinding their eyes to the break, which actually separates the modern Presbyterian body from the ancient Church of Scotland.

But when the efforts to retain continuity had failed, Lutherans and Presbyterians were forced to defend sectarianism *per se*. Their attitude practically duplicated that of the earlier Independents (Congregationalists) whom, originally, they had vigorously combatted. They did not, indeed, go to the extent of recognizing the essential independence of each separate congregation; but in the change from episcopal to presbyterial ordination, they did in fact vest the final authority in men rather than in a divine order. This they carried later to a further extreme in the modern theory that "one Church is as good as another," and that "it is of no consequence to what Church one belongs so long as his heart and life are right." Even these popular extremes, however, never carried these sects to give up their own sectarian organizations, as strict logic would demand.

Even in the Church of England the idea of continuity was gradually obscured, though tenaciously held while the Prayer Book was in solution. The intention of maintaining the old order inviolate is shown in the Preface to the Ordinal, and in

many other official and unofficial utterances; but yet, in the rise of the Latitudinarian school, the erastianism of Churchmen in general was so pronounced that the Church of England was commonly thought of, by her own children, as an entity complete in itself, and bearing no relation to other parts of Christendom.

The American colonies became, of necessity, the theater of sectarianism. The Northern colonies were founded for the express purpose of breaking continuity with everything English. The Southern colonies desired to retain such continuity, and accordingly the English Church, purely as an English institution, was established on Southern soil. Yet in retaining the ministrations of the Church of their fathers, the Southern colonists seem to have had only the erastian conception of it which was common in England at the period. The stars in their courses seem to have fought against the introduction of really definite Catholic Churchmanship into America. The survival of the Church after the Revolution, and its slow growth afterward, gave promise of better days, which promise gradually blossomed into fruit with the successive impulses given by Hobart, Muhlenberg, Kemper, Whittingham, De Koven, and others.

But the whole trend of American Christianity outside the Church, and excepting the Roman Communion, was toward the exaltation of the sect idea. Division was not only tolerated, but was glorified by the descendants of those Puritans who had made conformity to their religious standards the law of the land.

But during the last half century, we have all moved, very perceptibly. The Church has become imbued with a sense of her relation to other Christians, ancient and modern, Catholic and Protestant. The sects, realizing slowly the economic waste and the many attendant evils of division, have ceased to glorify the divisive spirit. Gradually, both parties have been feeling their way to a basis of unity. The schemes and proposals looking to that end have, indeed, been characterized, for the most part, by an astounding degree of impracticability; they have frequently been devoid of any sufficient basis of permanency; but they have testified to the growing desire of Christian people to come into closer unity. So far, at least, they have been helpful.

What, then, do we find among American Christians today?

We find, first, more interest in each other. The onslaughts of destructive criticism and avowed infidelity, have led Churchmen to be more appreciative of orthodox Christianity among the sects. On the other hand, the growing desire among Protestant Christians for a more ornate worship, has led them to an increased use of the Book of Common Prayer, to the compilation of similar directories of worship, to responsive services, vested choirs, and a growing "ritualism." Presbyterian churches are decorated with statues of the saints and are lighted in the sanctuary by imitation candles. The cross is used and reverenced. The Church's feasts and fasts are observed. Better than all, there is a growing desire to be just and courteous to and appreciative of each other.

With it all, the overtures of the Chicago General Convention resulted in nothing, until they were finally accepted by the Polish Catholic body, which was already in possession of the historic episcopate, and which is now testing our own willingness to make good our professions. The Protestant world met us coldly. The sects *as such* are not yet being drawn toward the Church's unity. Notwithstanding, they are looking more closely toward unity among themselves. Several of the disconnected bodies of Presbyterians are seeking their way toward reunion. The conference of Congregationalists, Methodist Protestants, and United Brethren made the attempt to bring together these bodies, whose differences are not fundamental. Russian and Syrian Orthodox Churchmen in our midst, Greeks in some places, and Polish Catholics, have drawn closer to the American Church. All these several movements presage a future, larger movement for which we, if we are statesmen at all, must make preparation.

Individually, the Church is receiving large accessions from among those brought up in the Protestant sects. Seldom is there a Confirmation class in which more than half the number are from Church families. Sectarian ministers are coming to us more rapidly than we can easily assimilate them. Wherever the Church preaches staunch Catholicity and lives up to that preaching, she attracts to her standards. The revolt against divisiveness carries with it a desire for authority. The authority of the historic Catholic Church which reposes in the Protestant Episcopal Church is, indeed, obscured by the littleness and the unstatesmanlike conduct of many of our own members. Its influence in the Protestant world is vastly less than it would be, in attracting sectarians to the Church, if we were animated by a larger wisdom and a greater zeal. Men discern the Church's unsectarian position only where they earnestly seek it; it does not suggest itself to them. We are not a missionary people, and we are very narrow in our methods of appeal to the world. Those who seek may find the Church of the Living God; but the Church is not in the wilderness seeking the dispersed sheep, as she should be. The evils of sectarianism which we see about us, characterize us as well. We have a very considerable mote in our own eye, which must modify somewhat our suggestions to the Protestant world respecting its beams.

There are some further considerations arising out of the present condition of American Christendom, of which we shall hope to treat next week.

One ought always calmly to consider arguments affecting one's position, and, if the matter be of importance, and the arguments reasonable and temperate, ought to give them kindly consideration.

The *Lamp*, which, it will be remembered, is the organ of the avowed pro-Papal group of Churchmen in the Anglican Communion, declares itself "very happy" to quote the recent editorial utterance of The Living Church indorsing the views of *The Churchman* as to the great desirability of a chief executive for the American Church. The *Lamp* italicises our concluding words: *"We sadly need an executive head to be, after a constitutional manner, the administrator of the Church."*

The *Lamp* proceeds:

"And now will the editor of *The Churchman* or The Living Church or both, please explain to us why 'a Chief Executive,' or 'an executive head' is not quite as necessary for the Universal Church throughout the world as it is for the Protestant Episcopal Church in the United States of America? In other words, is not the final acknowledgment by all of some Supreme Pontiff or Pope a *sine qua non* of Church Unity?"

If we respond to the courteous question for our own part, we must of course be understood not to speak for *The Churchman*, but for ourselves alone.

Every organism of any highly developed character must have a head; and, so far as human investigation has been able to go, one head only. The Catholic Church is a spiritual organism, called in scripture the Body of Christ. It must as such have a head and it has one—Jesus Christ. It cannot have two heads without becoming a monstrosity. So far as the spiritual organism goes, there can, then, be no other head to the Church than our Blessed Lord. The Head, and a great part of the Body with it, is, for the moment, invisible; nor is it necessary that every part of the body should be able to see the Head at every moment of time. There could not be a visible head and an invisible head unless there were at the same time a visible and an invisible body. There could not arise a second head without arising with it a second organism; and of necessity, that second organism could be no part of the organism whose head is Jesus Christ.

Altogether apart from this spiritual and primary conception of the Church as the Body of Christ, the Church on earth, viewed from a totally different point of view, is a Kingdom. Its King is Jesus Christ. He rules through vicars of His own appointment. In every Diocese He has placed one of these vicars, whom He has directly commissioned: "Ye (plural) have not chosen Me, but I have chosen you" (plural).

The King's direction of His Kingdom is made in a twofold capacity. He acts, primarily, through the whole body of the vicariate; and secondly, He acts through each individual vicar or Bishop.

For common administrative purposes, the Bishops within any nation have commonly found it expedient to act together, by means of a common organization and common laws. Convenience and due order suggest that there should be a chief executive for such common organization, and the Church in the United States is one of the few exceptions—possibly the only one—in Christian history that has not voluntarily provided such an executive. We trust the deficiency may soon be supplied. In this expectation, however, we are not looking for a divine revelation to be made to some Bishop to assure him that he and his successors forever are the divine choice. The Church

which will create her Metropolitan will also be competent, should sufficient cause ever arise, to unmake him as well.

The same principle applied to the commonalty of national Churches also suggested the advisability of the recognition of one Metropolitan as first among his equals in the episcopate of the world. History shows that the Bishop of Rome was thus recognized. He was the Universal Primate. He would have continued to be such, in all probability, to-day, if he had not given cause why the Church should unmake him whom the same Church had made. He did give cause. His universal primacy was dissolved. He is to-day Primate only of so much of the Church as voluntarily accepts that primacy.

If all Bishops were in communion with all other Bishops, it would again be convenient for purposes of administration, that one Bishop should be recognized as *primus inter pares*—precisely as the Archbishop of Canterbury is so recognized by all the Anglican Bishops when they come together for mutual consultation. This recognition gives him no jurisdiction over other Bishops, no supremacy, no divine right, no infallibility. It is purely a device arranged for temporal convenience. It will be set aside in the Anglican Communion if some future Archbishop of Canterbury conceives that the primacy that is willingly accorded him by his brother Bishops gives him any jurisdiction or supremacy over them, or clothes him with any infallibility. In that event, the Archbishop of Canterbury will then continue, precisely as does the Bishop of Rome, to be the Primate of all those who continue to recognize his primacy, and of no others.

The final acknowledgment by all, of "some Supreme Pontiff or Pope" is not, therefore, a *"sine qua non* of Church Unity"; but some sort of primacy not at all involving a *"Supreme* Pontiff" would probably be a future and incidental result of such unity, precisely as the unity of the American Church now calls for the recognition of a constitutional—not a "Supreme"—executive. But it does not follow that the Bishop of Rome would be that Primate. If he were chosen to be, it could be only at the sacrifice of all the alleged supremacy, universal jurisdiction over his fellow Bishops, and infallibility, which he has built upon the primacy which the whole Church once willingly accorded him.

That possible primacy of some one Bishop is, however, purely incidental, and in no respect a *"sine qua non* of Church Unity." It may safely be left out of consideration for many years to come. It is not of much more immediate importance than is the question, which likewise must then arise, as to who will be the Secretary of the Ecumenical Council which may possibly be summoned after all Christians have again become one.

We should be glad if *The Lamp* would leave the one question to be determined with the other. The "office will seek the man" when the time comes. The man need not as yet start out to direct the office toward his door.

The *Lamp* could help very much to promote that future unity if it could see its way toward dropping the question of primacy until the more immediate questions of the infallibility, the supremacy, and the universal jurisdiction of the Bishop of Rome are all amicably settled between the two communions. These questions constitute the issue of to-day. To discuss the question of the ancient Roman primacy is to discuss a purely abstract question, not immediately germane to any issue between the two communions.

THE following letter, not being signed by the writer's name, is not eligible to a place in the department of Correspondence; and while unsigned letters are always welcomed for brief answer under the head of "Answers to Correspondents," yet the writer's difficulty, which we have frequently found in other people as well, will best be understood by reprinting the letter. It is as follows:

"Cambridge, Mass., Oct. 4, 1903.

To the Editor of The Living Church:

"Dear Sir:—I am a member and a communicant of that religious organization that calls itself 'The Protestant Episcopal Church.' I have had a dispute with a friend as to whether that organization was Protestant or Catholic, as those terms are understood to-day; viz., as the Roman Church is Catholic, and the Greek Church, and the Russian are Catholic, or as the Methodist, or Baptist, or Congregational are Protestant. Then, as those terms are meant to-day, is the 'Protestant Episcopal Church' Protestant or Catholic? I told him it was Catholic. He said that it called itself Protestant, and that settled it; and that everybody, or the vast majority of its members, if asked 'Are you Catholic or Protestant?' would answer, 'Protestant.'

"He agrees that your paper is a large and influential paper of the 'P. E. C.,' representing a large and influential party in that communion. He believes that my statement as to the Catholicity of the 'P. E. C.' is a cranky notion of mine, and that there may be a few other individuals who hold the same crazy idea, but that no considerable party of the P. E. C. hold this theory.

"If, then, you will, in your paper, officially state whether or not the 'P. E. C.' is Protestant or Catholic, you will settle the controversy, and greatly oblige the disputers. He said that you might dodge around the question; so to avoid and possible confusion, I would suggest that you use the following form, or something like it:

"'The organization commonly called "Episcopal Church" is a part of the (Protestant—Catholic) Church.'

"If you do not use these words, please use something equally emphatic.

"Will you please publish the answer in your Answers to Correspondents' column, and settle our dispute?

"Yours very truly,

"A Catholic Churchman."

This difficulty arises out of the misleading name of the Protestant Episcopal Church, and comes from a Diocese whose authorities could see no good reason for removing the difficulty. We shall try not to "dodge around the question."

The organization commonly called the Episcopal Church is a part of the Catholic Church. It is such in the same sense as the Roman, Greek, and Russian Churches are parts of the Catholic Church. In the sense in which Methodists, Baptists, and Congregationalists are Protestants, the Protestant Episcopal Church is not Protestant.

The proof of the first of these propositions is to be found in the acceptance and interpretation of the Creeds. But beyond that, our official documents frequently speak of this Church as essentially Catholic, and never as essentially Protestant.

Thus, in the renowned Muhlenberg Memorial (1853), which we quote as antedating the present "Ritualistic" party, and being signed by such extreme Evangelicals as the late Bishop Bedell, the late Bishop Howe of Central Pennsylvania, Drs. Edwin Harwood and A. H. Vinton, and many others, with the distinguished Dr. Muhlenbtrg at the head, we find such expressions as these:

The memorial was addressed "To the Bishops of the Protestant Episcopal Church in council assembled." It said: "To become a central bond of union among Christians, who, though differing in name, yet hold to the one Faith, the one Lord, and the one Baptism, and who need only such a bond to be drawn together in closer and more primitive fellowship, is here believed to be the peculiar province and high privilege of your venerable body as a College of Catholic and Apostolic Bishops *as such.*" . . . . "To define and act upon such a system, it is believed, must sooner or later be the work of an American Catholic Episcopate."

The Chicago Declaration on Christian Unity, another of the most notable papers ever set forth by our House of Bishops, bore the names, among the signers, of the late Bishops Littlejohn, Bedell, Howe, Harris, and Galleher, and was adopted by the House of Bishops and later by the House of Deputies. It repeatedly uses the expression "Catholic Church" as carrying with it the assumption that the Bishops then engaged in council were speaking as Catholic Bishops.

Beyond that, the official papers of the House of Bishops are full of similar expressions, but we quote these two as being perhaps the most notable papers which that House has ever issued. There are few instances in which the pastoral letters of the House of Bishops do not contain the same implication, which indeed permeates all our literature, official and unofficial, and is accepted by all parties in the Church.

That this Church is not Protestant "as the Methodist or Baptist or Congregational are Protestant," is evident from the preface to the Ordinal in the Prayer Book, in which it is stated that the "three orders of ministers in Christ's Church" date "from the Apostles' time," and that the Ordinal set forth by the Anglican Churches is "to the intent that these orders may be continued and reverently used and esteemed in this Church." Thus it is officially placed on record that, unlike the distinctively Protestant bodies, this Church is not a new organization founded in opposition to the old-time Church that had been planted in England many centuries earlier.

We trust this explanation may be sufficiently clear and also sufficiently authoritative, so that it may be accepted by the two parties to the controversy in Cambridge. We would refer them also to the *Century Dictionary*, where the theological meaning of the term "Catholic" is given in the third definition, which states the case very satisfactorily. On the other hand, if he

will refer to the term "Protestant" in the same *Dictionary,* he will find that the Churches of the Anglican Communion cannot be included within any one of the definitions therein given. The use of the term "Protestant" in the technical title of this Church is one that is not recognized by that Dictionary as sufficiently legitimate for it even to have place among its definitions. We admit, however, that the use of the term in our ecclesiastical title, throws the responsibility for such misunderstanding as that quoted by our correspondent, upon the Church, rather than upon the individual.

IT WILL be remembered that among several suggestions relative to a "Campaign of Education," in The Living Church for Sept. 12th, was one that a selected list of volumes on the Church be presented to public libraries, after which, attention should be called to those volumes whenever opportunity should arise. A number of such presentations were made; and last week The Living Church received the following pleasant note from a Western clergyman:

"Part of the Library at ———— is in circulation, and the reading of *Catholic Principles* and *Catholic Religion* has been the means of bringing a man and his wife to Confirmation."

Is not this an earnest of what might be done, if Churchmen would enter into this work more heartily?

Few realize what changed conditions would result in any parish or community, if the people could be induced to read some simple volumes leading toward the Church.

A STORY, vouched for by a correspondent, comes to us from Minneapolis, telling of a dog that could recognize The Living Church wherever he saw it.

"The hotel clerk would often hide it under other papers and not say anything to the dog, but the latter would find it and take it to the lady's room. If the dog came up to another room and saw The Living Church there, he would immediately pick it up and take it to the subscriber's room.

"The dog has died recently."

Alas, poor dog! We fear The Living Church was too strong for him. His fate, however, is a warning to those who are similarly afflicted when they see the paper.

ANSWERS TO CORRESPONDENTS.

G. W. B.—(1) A single red lamp burning before the tabernacle of the altar designates invariably the fact that the reserved sacrament there reposes. It would be a misleading anomaly for such a lamp in such a position to appear where there was no reserved sacrament. This, however, should not be confused with the larger and more elaborate sanctuary lamps frequently suspended from the ceiling in the sanctuary.

(2) The lamp symbolizes no doctrine whatever, but merely serves to call attention to the Presence, which should inspire especial reverence on the part of any who may pass by it.

The Quiver contains an interesting article on "The King's Churches." Of Sandringham the writer says: "It is an open secret that, of all the places of worship his Majesty attends, the one he loves best is the church of Sandringham—the church of what he most fitly may term his home. All his other royal residences have descended to him from his forefathers, and, though greatly to be prized on that account, they seem to belong less to him than to their former owners. Sandringham is his and his alone. He planned every alteration and addition that has taken place. He has watched its growth and fostered its improvement. And nowhere has his care been more lovingly bestowed than on the village church where he and his household are the most regular worshippers. Sunday at Sandringham is an important day, if only by reason of the Saturday to Monday visits paid there by busy politicians and other public men, to whom the week end affords the only chance of relaxation away from town. And whatsoever the company at the great house, they will accompany the King and Queen on Sunday morning to the little church that stands actually within the park. Kings and Emperors, Prime Ministers, and the greatest men of this and other countries, have wended their quiet way along the narrow footpath which leads directly from the house to the lich-gate. . . . . It would be hard to find a prettier village church and surroundings than St. Mary Magdalene's, Sandringham, every detail about which bears the proof of royal care."

A learned clergyman was accosted by an illiterate preacher who despised education and prided himself on his want of it. "Sir," said the latter, "you have been to college, I suppose?" "Yes, sir," was the reply. "I am thankful," replied the illiterate, "that the Lord opened my mouth without learning." "A similar event," retorted the clergyman, "took place in Balaam's time, but such things are of rare occurrence in the present day."—*Scottish Guardian.*

FATHER BLACK VERSUS CHANCELLOR TRISTRAM.

A Successor to Lord Salisbury as Chancellor of Oxford University.

A GIFT FROM THE KING.

Various Interesting Notes.

London, Michaelmas Day, 1903.

LIKE many other men before and since Achilles, Dr. Tristram is not free from the infirmity of a vulnerable point in his constitutional composition, as has happily now been discovered in the progress of an interesting movement amongst the London clergy to checkmate him in flouting as Chancellor the authority of the Bishop of London in the matter of granting marriage licenses to divorcees. Although hitherto impervious to all appeals to obey his superior in this matter, a letter which has appeared from Father Black in certain organs of the public press shows (as the *Guardian* observes) that the Chancellor of London is not altogether insensible to the *argumentum ad crumenam.* Fr. Black, writing to the *Times, Guardian,* and *Church Times,* proceeds to show as follows the effect of the movement, above mentioned, upon Dr. Tristram's sensibility:

"As some sort of protection against Dr. Tristram's irresponsibility, Churchmen have been anxious to secure for the office of Surrogate such clergy as were prepared to obey the Archbishop and Bishop of London, and to place them to this end under the Master of the Faculties and the Vicar-General [Sir Lewis Dibdin]; and a letter was written by a leading London vicar to some twenty clergymen to inquire if they would be prepared to undertake the office under these conditions. Most of them replied in the affirmative; none refused. Apparently two of these were already acting as surrogates in the Diocese of London, and the Chancellor has, in consequence, written, complaining that his surrogates are being tampered with, and that his income will be reduced. His letter makes continuous wail on the subject of income and fees, and he winds up by declaring that he cannot believe my friend or the clergy generally would be a party to further reducing the income of the Chancellor of London."

Fr. Black goes on to say that Dr. Tristram surely ought to be aware that he cannot have things both ways. If he insults the initial principle of Church government "he must face the consequences at the hands of the clergy."

According to the *Church Times,* a resolution of the Synod of the Diocese of Nassau, Bahamas, was adopted unanimously by the clergy and lay delegates at the annual session held in June at Nassau, in regard to the "erroneous and strange doctrines" touching such central mysteries of the Catholic Faith as the Virgin Birth of our Lord and His Resurrection, the Apostolic Ministry and Sacraments, and the Inspiration and authenticity of Holy Scripture which have been of late "maintained, preached, and printed by clergymen in England, holding either cure of souls, or high ecclesiastical dignities, or Professorships of Divinity in the principal English universities." The Synod resolved that it felt itself in duty bound, respectfully but most earnestly

"to implore the Archbishops and Bishops of the Provinces of Canterbury and York to take such measures with regard to the said 'erroneous and strange doctrines' and any persons who may persist in maintaining the same, as shall tend to reassure all Churches in communion with them, in face of the facts hereinbefore recited, that the Church in England still regards the maintenance of the Catholic Faith as the first duty of the episcopate."

The remarkable speech which the late Lord Salisbury delivered at the great E. C. U. meeting, some thirty years ago, in defence of the Athanasian Creed is now being reprinted by the Union as a leaflet for wide distribution.

It is announced that a Convocation of the University of Oxford will be held on October 31st to elect a new Chancellor in the room of the deceased Lord Salisbury. It appears that precedent and custom requires the selection of some distinguished prelate or nobleman, preference being given to an *alumnus* of the University. Among the possible candidates whose names have appeared in the public press, is his Grace the Primate. It was in 1214—the year before the Barons wrung the Great Charter of English liberties from King John at Runnymede—that the Chancellor of Oxford University is first mentioned in history; who was at first elected by the students themselves. The last Primate who held the Chancellorship was Sheldon, at the time of the Restoration, whilst the only others since Pole were Bancroft and Laud. Including Pole, nine Primates (the *Guardian* says) are to be found in the list of Chancellors:

"The first three—Winchelsey, Courtenay, and Bouchier—held the office before their elevation to the throne of St. Augustine. Morton, the author of the celebrated 'fork,' was actually Primate, Cardinal, and Chancellor of England, when he added the Chancellorship of Oxford to his honors. Save for the red hat, to which he never attained, the same may be said of Warham."

Undoubtedly England's martyred Primate, Laud, was the greatest of all the Chancellors, whether prelatical or lay; for no other holder of the Chancellorship left such a deep, abiding, and beneficent impress upon academical Oxford.

The Rev. Montague Fowler, rector of All Hallows, London Wall, has resigned the editorship of *Crockford's Clerical Directory.*

The Rev. E. A. Copleston, incumbent of St. Paul's, Kandy, Ceylon, and Principal of the Diocesan Training College, who was the choice for the vacant Bishopric of Colombo, by delegated authority from the Synod, of the Archbishops of Canterbury and York and the Bishops of London, Salisbury, and Liverpool, was consecrated Bishop of the See in Calcutta Cathedral on Sunday, August 30th, by the Metropolitan, assisted by the Bishops of Lucknow, Nagpore, and Lahore. The new Bishop is brother of the Bishop of Calcutta, Metropolitan, and late of Colombo.

The London members of the Christian Social Union have arranged for a service of intercession for the Christians in Macedonia to be held every Wednesday at 6 P. M., in St. Matthew's, Great Peter Street, Westminster, and every Friday (1:15 P. M.) at St. Edmund's, Lombard Street, City.

The Prime Minister has addressed a long (as well as characteristically Balfourian) letter to the Primate on the subject of the critical situation in the Near East, in reply to a letter from his Grace, expressing the growing anxiety among Churchmen lest any steps should be omitted that might diminish the sufferings of the Christians in Macedonia. The upshot of Mr. Balfour's reflections on the subject, as bearing upon the policy of this Government in the Macedonian situation, is indicated in the following passage from his letter:

"I cannot but think that any man of sober judgment can doubt that the best hope of dealing with it [the complex problem in the Balkans] lies in the continued coöperation of Austria and Russia, strengthened by the support, and aided by the advice of other signatories to the Treaty of Berlin."

The King has promised a new lectern to Portsmouth parish church, now undergoing reparation. The lectern will be of gun-metal, and thus unique as regards its material.

The *Guardian* points out that, in consequence of the decease of the Presiding Bishop of the Church in the United States (Dr. Clark), Bishop Courtney, who was consecrated in 1856 as Bishop Coadjutor of Kingston, Jamaica, and succeeded to the tenure of the See in 1872, resigning in 1879, becomes the senior Bishop in the Anglican Communion—though the Bishop of Gloucester (Dr. Ellicot), who was consecrated in 1863, is the senior in consecration holding a See.

In reply to his critics, re an "English See," Provost Ball cannot allow that they have succeeded in demonstrating "the actual existence of the supposed 'English Use.'" He maintains that while the Church of England gives a sort of rule as to Ornaments, she has given none as to the "ceremonial ordering" of worship. Although he regards the extent to which an individual priest may practically revolutionize, at his own will, the cermonial in the church under his charge—as constituting a grave scandal, yet it is certainly not reasonable, he thinks, "to expect people to accept a trumped-up 'English Use,' compiled from odds and ends by clever young clergymen, as the voice of Mother Church." Provost Staley rejoins that for Dr. Ball to describe, and that without having read it, the new edition of *Hierugia Anglicana* as a collection of "odds and ends," and "a sort of scrap-book of ceremonial curiosities," seems quite unjustifiable. For example, "to describe 20 pages, royal octavo, of evidence as to censers and incense, 40 pages of evidence as to adoration towards the altar, 22 pages of evidence as to wafer bread and the mixed chalice, as giving instances of 'ceremonial curiosities,'" is, he says, hardly fair. The Rev. F. C. Eells, in his able contribution to this controversy in the correspondence columns of the *Church Times,* suspects that people who talk so much about the "living rite" (meaning the Roman) forget that there are also other "living rites" existing abroad at the present day, *i.e.,* those of the Spanish Cathedrals, of Lyons, Milan, the Roman Basilicas, of the Carthusians and Dominicans; so that if we were to ignore the practice of our own country in former days, and to attempt to clothe the English service with a ceremonial borrowed from abroad, we could find as a living use a very large part of what was formerly done here in England:

"Apparelled albs and amices, servers in colored tunicles, are still to be seen in Spain; some of the grandest altars in the world have no shelves for candlesticks, and have always frontals in time of Mass, the Epistle and Gospel are still read towards the people at Seville, and Lyons still uses 'ash colors' in Lent. Our Prayer Book service is less Roman and more Gallican in structure than the mediæval services were; and—without taking old English practice into consideration—it would be more rational to choose the Gallican customs of Spain, Lyons, and the Dominicans than to go to the customs of the Roman Congregation of Rites."

Still another correspondent puts in a timely word on behalf of the ancient Sarum Use, as being free from many of the objections brought against the "English Use," as "pieced together" by Mr. Dearmer and others, and having, on the other hand, an established authority in England far greater than the Roman.

The annual commemoration of Bishop Andrewes, *obiit* 1626, and whose tomb is in the Lady Chapel of St. Saviour's, Southwark, was kept at that collegiate church, last Sunday.

J. G. Hall.

CRITICISM OF THE ENGLISH PRESS ON THE EASTERN QUESTION.

Armeno-Gregorian Church in Russia.

ENGLISH CHURCH FOR BUCHAREST.

Paris, September, 1903.

THERE is a rather curious display of feeling and sentiment making itself felt amongst three religious bodies in the world that is worth remarking at the present time.

Political events indeed have brought this into being, but *odium theologicum* is no doubt at the bottom of it. The three factors are Christians, Jews, and Mohammedans, and the events that have stirred up this expression of feeling are the disturbances in Russia, between the Jewish and the Orthodox population, and the insurrections in Macedonia against Turkish rule. The English Press, with its policeman-like assured disposition of wishing to put every one right, fell foul first of the Russian Christians for oppression of the Jews, and next with the Turks for wishing to suppress the rebellion—(for whatever the aggravation may have been, the insurrections in the Balkan peninsula are no more nor less than this) the rebellion of Turkish subjects against their feudal Head, the Sultan.

One matter cannot but strike any cool reader of the disquisitions emanating from the press by shoals; viz., that half the writers know little about the subject, and, that the continuous speaking and writing to the gallery is hardly worthy of the "calm justice" attributed to the Anglo-Saxon mind. When I say they know little about their subject, it is not that this matter may not have been studied, nor books read and consulted on it. But nothing except a knowledge of Easterns, whether they be Christians, Mohammedans, or Jewish, gained by residence amongst them, can qualify criticism in passing sweeping judgments. To most of the nations of Europe, our determined suppression of the South African revolt against acknowledged agreement with the mother country, was labelled —heartless, cruel, unjust, etc. The work had, however, to be carried out, and it was carried out. The natives of the East have habits very much in common in the matter of reprisals, whether Christian or Jewish; and Mr. Balfour's calm resumé and overlook of the situation in his letter to the Archbishop of Canterbury is a sensible reminder to the nation of the practical position of things. I venture to write thus on a subject, which seems at first sight purely a political one, from the firm conviction, justified by some years' residence in the East, that the whole matter is a question of religious animosity, becoming one of caste in a certain sense, which is as deep-seated, if not as ancient, as the question of caste in India.

We know the mistakes that were made in 1879, by even excellent and sensible partisans, on the same subject and with regard to the bugbear of Bulgarian atrocities. History repeats itself.

The question of Russia's treatment of the Jews I have touched on in a former letter.

ARMENO-GREGORIAN CHURCH IN RUSSIA.

A good deal of angry feeling and riotous demonstration have, of late, been taking place in the Caucasus district of Russia in consequence of the action of the Government towards

the Armenians and Armenian Church property. It appears that as a result of certain seditions and political activity of the Armenian clergy, the Governor of the Caucasus raised, in 1890, the question of the Transfer into the Treasury of the property of the Armenian churches.

The *Novoe Vremya* publishes an article severely condemning this conduct in making unruly demonstrations by way of protest against the confiscation by the Russian Government of the property of the Gregorian-Armenian Church. The journal says that, "in spite of these demonstrations, the law must be enforced, and adds that the Catholicos of all the Armenians, who resides at Etchmiadzin, should not remain silent as hitherto and thus encourage the authors of the disturbances. If he continue silent," proceeds the *Novoe Vremya*, "and is weak enough to allow his clergy to organize resistance to the order of things established by the Government, Russia will be compelled to place the direction of the Gregorian-Armenian Church in firmer hands. As for the Armenians themselves, they should," says the *Novoe Vremya*, "consider that Russia has given shelter to tens of thousands of their nationality who emigrated from Turkey, and that it is therefore imprudent on their part, by taking up arms and disturbing public order, to expose themselves to the danger of being sent back to Turkey. There would be no difficulty, concludes the article, in adopting repressive measures of this nature, as the Armenians are hated and despised by the whole native population of the Caucasus.

On the other hand the French Press loudly condemns the action of the Russian Government in this matter and vigorously repels what it describes as the *effronterie reptilienne* of certain Russian journals which have tried to establish an analogy between the proceedings of their Government and the action of the French Ministry towards the religious orders. It contends that the seizure by the State of the property of the Armenian Church is simply a barbarous attack on the Armenian nationality by Russian and Orthodox Tsardom; and one writer goes on to say: that it is neither more nor less than an extension to the Armenians, under a somewhat different form, of the odious régime of national oppression which has been so long and so rigorously applied in the Polish provinces and has recently been inaugurated in Finland. It is a measure of denationalization and Russification.

FRANCE.

Allusion has already been made to the statue of Renan which has been erected at Tréguier, in Brittany, and was to receive certain marked acknowledgment from the French Premier. The following is what took place, according to newspaper accounts.

M. Combes at Tréguier.—Surrounded by troops, and amid a steady downpour of rain, M. Combes unveiled three Sundays ago, the statue erected to Ernest Renan in the little Breton town which was his birth-place. Groups of anti-clericals had gathered from the neighboring villages to reinforce the military, if necessary, and, while cheering the President of the Council, to give countenance to his proceedings, so utterly offensive to the fervent Breton folks. M. Combes spoke with his usual effectiveness, lauding Renan as the apostle of reason, and, in spite of hisses from one side and cheers from the other, performed his congenial task with the calmness which seems never to desert him in face of danger. But when he showed himself to the crowd from a first-floor window of the house in which Renan was born, a disagreeable incident occurred. A Catholic nobleman protested vehemently, and for his pains was set upon by the anti-clericals and well-nigh murdered. Before the Cathedral, which had been decorated for the occasion (!), a somewhat serious disorder took place. The Catholics, who had been holding an expiatory service, came into collision with their opponents, and had it not been for the troops, much mischief might have ensued. As it was, the soldiery charged, and after some time succeeded in separating the parties to the strife. And so M. Combes, amid speeches, songs, recitations, banquets, unveiled the statue of the shame of Tréguier, which will henceforth have constantly under its eyes the figure of the man it loathes.

ENGLISH CHURCH FOR BUCHAREST.

Bucharest is said to be the only European capital of any importance which does not contain a place of worship for its British colony. The want of an English Church, which has long been keenly felt, has been emphasized since the arrival in the Roumanian capital of Her Royal Highness the Crown Princess Marie, who frequently attends the services held in the temporary Anglican chapel. The King of Roumania in 1900 authorized the municipality of his capital to grant, as a free gift, a site previously selected and approved for the erection of a church. Towards the close of last year plans for the proposed building were gratuitously provided by Sir Thomas Drew, of Dublin. They have met with the warm approval of the Crown Princess and of all who are interested, but it is estimated that it will cost at least £6,900 to carry them out. The amount at present in hand is £2,572. The position consequently is that a suitable and valuable site has been acquired and plans obtained, but the command of money is inadequate to warrant a commencement of the building. If further funds are not forthcoming the only alternative will be to adopt more inexpensive designs, which would not reflect so much credit on our nation in a city of nigh four hundred churches. In these circumstances the Rev. R. Stewart Patterson, the British chaplain, appeals for outside help towards the erection of the church, which he says will be the only one where worship according to the rites of the Church of England will be regularly held in the Balkan States.

George Washington.

JUGGLING WITH THE CANONS.

A Parish Changes Its Name.

PROPOSED MEMORIAL TO THE LATE BISHOP LITTLEJOHN.

Other New York and Long Island News.

SOME apprehension exists concerning the Bishop Coadjutor situation. The leaders are confident, but some other people are wondering whether the late Diocesan committee did not, in their zeal for diplomacy, and their solicitude for the feelings of the Ordinary, overdo the matter and put in either too much or too little. Whether it be the Convention resolution or the request of the Diocesan that is contemplated in the canon is also questioned. The Bishop said nothing about advancing age, but did talk in his address about the real reason for electing a Coadjutor, viz., the amount of work to be done in the large jurisdiction. He discussed two forms of relief. It was the committee that put into its resolution the phrase "by reason of advancing years." Yet it was known by the Convention, as it is known by everybody else, that Bishop Potter is physically as well able to perform the work of the Diocese as he was when elected twenty years ago. These are the facts; the action of the Convention, in adopting the committee's report, is another matter, and the opinion of the canonists of New York is that it will stand.

The Church of the Holy Sepulchre is taking steps to have its name changed to the Church of the Resurrection. The matter has been under consideration for some time, and the Diocesan Convention of last year tentatively approved the change, which cannot be legally made until passed upon by the Supreme Court of the State of New York. Presentation of the matter to the court has been delayed, so that the new name is not yet legally that of the parish, but it is used in all except legal matters, and the church is rapidly becoming known in its neighborhood as the Church of the Resurrection. The vestry is at present discussing men for the rectorate, as the Rev. Walter E. Bentley, who has been rector for about a year, has resigned in order that he may give his whole time to the Actors' Church Alliance, of which he is the general secretary. The parish has a few over three hundred communicants and is in a neighborhood where there is abundant opportunity for growth.

In Calvary Church next Sunday evening, the occasion being the Festival of St. Luke, the Beloved Physician, there is to be a special service for the medical profession, Bishop Potter presiding. Dr. William H. Thompson will make the address.

It is said that the trustees of the Cathedral of the Incarnation, Garden City, Long Island, are planning the placing in the south transept of a memorial of the late Bishop Littlejohn. The memorial, if present plans are carried out, will take the form of a recumbent statue of the late Bishop, modelled in the manner of the statue of Bishop Mowbry in Salisbury Cathedral. The material will be white marble.

The new building of Calvary Church, Brooklyn, was consecrated last week by Bishop Burgess. The rector, the Rev. Cornelius L. Twing, and the Rev. Spencer S. Roche assisted the Bishop in the celebration of the Holy Communion. In his address the Bishop emphasized the need of regular attendance on the services of the Church and said that the result of regular attendance would be regular giving to the Church's missionary

and charitable work through regularly organized diocesan and parochial organizations. The Bishop deplored giving that is indiscriminate and without method. It will be remembered that Calvary Church purchased the building formerly used by St. Barnabas' Church, having sold its own edifice to the Young Men's Christian Association. The church has been altered and renovated and is now in excellent condition. Calvary parish dates from 1849, its first church building having been consecrated in 1853 by Bishop Wainwright.

St. Paul's Church, Patchogue, Long Island, has been celebrating the sixtieth anniversary of its organization. The celebration began on Tuesday of last week, with the opening of the meeting of the Archdeaconry of Suffolk. Bishop Burgess confirmed a class of twelve, presented by the rector, the Rev. Jacob Probst, on Wednesday evening and preached a sermon in which he congratulated the parish on its successful work of over half a century. Bishop Gray of the Missionary District of Southern Florida was present, and he and Bishop Burgess were entertained at the rectory by the rector and his wife. Many of the neighboring clergy were present and were entertained by the parish at one of the local hotels. St. Paul's Church was established in 1843 by the Rev. D. V. M. Johnson, who was missionary in charge of St. John's Church, Islip. For a time services were held in the Methodist and Congregational churches, but the arrangement was unsatisfactory and the offer of a leading man in the community to give a plot of ground on which the basement of a church building might be erected, was gladly accepted. Twelve hundred dollars were raised for the building, which was used until the present structure was built in 1883 through the generosity of the late Edward Edwards. The present rector took charge in 1901 and the parish has steadily grown under his efforts. Communicants have increased from 75 to 125 and the Sunday School has been built up from about nothing to an enrolled membership of 115. There are several flourishing parish organizations, including the Woman's Guild, St. Paul's Institute, which is the men's organization, and the Girls' Friendly Society.

At the meeting of the Archdeaconry of Suffolk, held in St. Paul's Church, Patchogue, reports from the missions showed excellent progress in the work all over the field. Shelter Island, Ronkonkoma, Brentwood, Easthampton, and Amagansett missions sent especially encouraging reports. There was some discussion of the merits of the apportionment plan, and the Rev. Messrs. Chorley, Brydges, and Wilson were appointed a committee to consult Bishop Burgess in the endeavor to obtain a more reasonable and uniform basis than at present. The treasurer reported receipts for the year of $1,652 and a balance in hand of $1,022. The archdeaconry voted its approval of the plan favored by the Rev. Jacob Probst to establish a county hospital at Patchogue, the town to furnish building and equipment, but the county to help in its support.

Trinity Church, Hoboken, is a beneficiary under the will of the late Mary P. Lewis, daughter of the late Edwin A. Stevens, the amount of the bequest being $10,000. Christ Hospital and St. Katherine's Home, both in Jersey City, are given $3,000 and $2,000 respectively from the same estate.

THE NEW APPORTIONMENT.

THE Board of Managers have issued their new Apportionment for the fiscal year already begun, calling upon each of the Dioceses and Missionary Districts for the amount which, in the judgment of the Board, each should contribute. The basis of computation is the Total Receipts reported for all purposes in the Diocesan Journals, and the amounts requested do not vary largely from last year.

A FEW days ago, in Montreal, Arthur McHaud, nineteen years of age, pleaded guilty of petty theft and was sentenced to serve three months in jail. As he was about to leave the court room, accompanied by an officer, he stopped and addressed the judge. His plea was that he was young, but never seemed able to pursue a right course, having no trade nor anything by which he could ever hope to gain an honest livelihood, so he asked to be sent to the penitentiary where he would be confined long enough to enable him to learn a trade, after which he hoped to be able to face the world and live by honest endeavor. Judge Lafontaine hesitated, and then asked for the prisoner's record. The record was sufficiently bad to permit of a term in the penitentiary, so the sentence of three months was changed to two years and six months. The youth thanked the judge, and remarked, as he left the court, that, at the expiration of the term he would come out a full-fledged tailor.—*Canadian Manufacturer.*

THE REMARKABLY GOOD SON.

A TRUE STORY.

"PARSON," said a physician, "I wish you would call on Mrs. Such-a-one. She is in low spirits, and wants to talk about her troubles. You know that her boy has been arrested, and she has a statement of his case which is rather unusual."

The physician was a reserved man, and did not state his own opinion of the son's case, but the mother was a good woman who believed her son to be a model of manly virtue.

The mother was glad to receive a visitor, and found relief in telling her sorrow. Her only son was in jail, charged with stealing small sums from his employer. The mother, however, was convinced of his innocence, and laid the facts or alleged facts before me.

"My boy," she said, "is so good, so honest and so kind that he never wronged anybody. His employer is a wicked man, a butcher, and he sends my boy out with a meat cart into little streets where poor people live. He wants my boy to cheat those poor women, to give them only three-quarters of a pound when they buy a pound. That's what he wants him to do, to cheat poor women who can hardly get enough to keep body and soul together, to make them pay for full weight when they only get underweight."

A pause in her narrative gave me a chance to meditate. I had walked up and down those streets many times, and knew some of the matrons. They were poor, beyond doubt, and had to endure hardships, but when they had money to pay for a pound of beef or pork they got a pound. It would not have been easy for a wicked butcher to cheat them. This thought I kept to myself, and the mother proceeded with her account of her model son.

"My boy was too good to do this, and his employer tried to make him do it; but he would not wrong anybody. You know he was always good, from a baby he was one of the best boys that ever walked the earth. If you only could hear him talk about the Bible. Well, that wicked butcher has got a spite against my dear boy, and put him in jail, saying that he stole money from him."

There is no doubt that the mother believed all this, but she did not ask whether I believed it or not. After a brief remark of sympathy I managed to escape. Next week the case was called, the wicked employer accused the virtuous son of divers small thefts, and the model son pleaded guilty. The line of defense which had satisfied his mother was not strong enough to resist the pressure of the courtroom.

THE DYING MAGDALEN.

A TRUE STORY.

A WOMAN who had sinned grievously, lingered through an illness of many weeks and, as far as human observation could go, was deeply and truly penitent. There was no morbid relish for the sensational, no desire to repeat ugly details, but a quiet patience and an oft-expressed regret for the years that the locust had eaten. Once she said: "I know that I must die, and I am trying to prepare for it; but I would like to live a little longer just to prove that I am sorry for the way I used to live." As her body weakened her soul seemed to grow stronger, and her language had a dignity one would not have expected from her education or her surroundings.

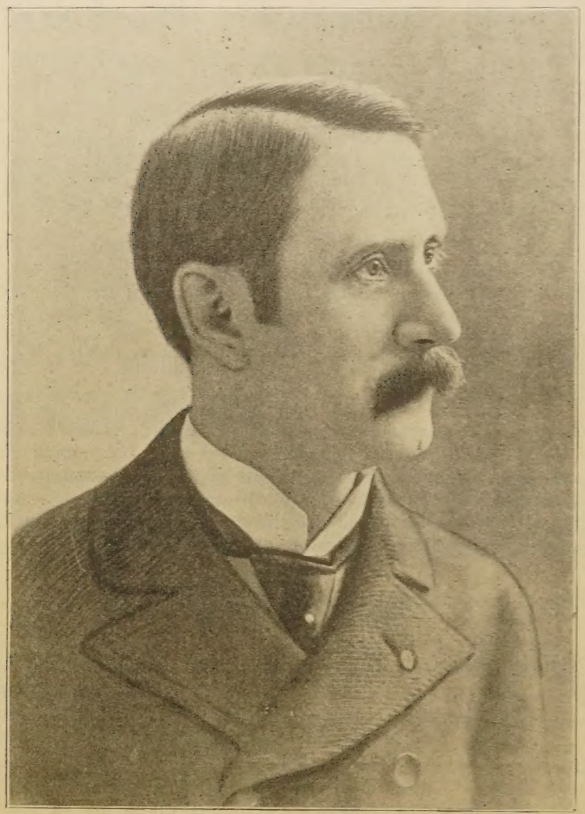
Shortly before her death, she said to me: "I might as well tell you how I began to go wrong, for it might be of use to you to know it. My mother never thought I would tell her a lie. When I was about fifteen I would start from home on Sunday afternoons as if I was going to Sunday School. Near by was a wood, and there I would join some young folks, play cards, dance, and have what we thought was a good time. Then I would go back, borrow a Sunday School book, and walk into the house with it under my arm. My mother never looked into the book."

After years of bad company and evil habits the poor woman looked back to her girlhood. We have all known the mother who cannot believe that her children can practice deceit or go astray. It was a bitter retrospect, more bitter as the dying woman knew that her husband was a man of low impulses and that her only child would be more likely to follow his father's example than to remember his mother's counsels. The downward course began when the wayward daughter acted a lie, knowing that her credulous mother would never look in the book.

Brotherhood of St. Andrew Convention

Denver, Colo., October 7-11, 1903.

THE Brotherhood of St. Andrew gathered for its 18th annual Convention in the city of Denver, beginning on Thursday, the 7th inst. The date of the convention was one at which it was most desirable to visit Colorado, as all will agree who are familiar with autumn in the Rocky Mountains—crisp and cool at night, bright and cheering in the daytime. It is doubtful if climatic conditions could be found in the United States more comfortable, where visitors could feel God's blessed sunshine with better effect on their bodies and for their spiritual uplifting. Many were the expressions of delight upon this feature of the local situation from visitors who left behind them at their homes clouds and rain. The Church people of Denver opened their homes freely for the reception of the Brothers whenever definite word could be had of their coming. Such few gatherings of importance connected with the Church at large have been held in



H. D. W. ENGLISH,
President of the Council, B. S. A.

Denver that the resident Church people naturally felt especially honored and gratified by the presence of Churchmen from all parts of the country. It is true that Denver cannot boast of, because she does not possess, places and objects of historic interest, nor the accumulations of art and architecture that are the notes of old Boston and old Philadelphia; but she can boast of a vigorous young city, a fine result of the work of Young America, a city built in an arid soil, a city of beautiful homes set in a climate unsurpassed in the world. Amid such environments the Brotherhood of St. Andrew met, and this had much to do with the success of the Convention.

A QUIET HOUR.

Previous to the regular opening of the Convention Father Huntington, O.H.C., of Westminster, Md., held a quiet hour in St. Mark's Church for the members of the Convention, as a partial preparation for their work. Garbed in the full habit of his order, with the face of an ecclesiastic of a former age, Father Huntington looked as if St. Columba had sent to the Convention one of his monks from Holy Isle to instruct present-day Christians in the lines of their work; but when he spoke, it was in language in which the needs of to-day were clear in the speaker's mind, and made clear to his hearers.

At 11:30 Thursday morning the opening service of the convention was held in St. Mark's Church, which was filled with men. While not a large church, St. Mark's is well appointed in its interior, and shows evidences of good Church teaching. The procession into the church showed, besides Bishop Olmsted of Colorado, Bishop Tuttle of Missouri, Bishop Keator of Olympia, Dean Cope of Laramie, and other clergy, among whom was a negro priest of Denver, who marched by the side of a priest from a Southern state.

Bishop Olmsted, in most felicitous terms, welcomed the members of the Brotherhood to Denver, and expressed the gratitude felt by the people of Denver in having the Convention meet there. He was followed by Bishop Tuttle, who delivered to the Convention his charge, printed in these columns last week. The full, sonorous voice of the Presiding Bishop gave the best effect to his discourse. Far different in appearance from Father Huntington, Bishop Tuttle is a fine type of the virile, sturdy American of to-day, one who knows every phase of frontier life, as well as that of the best life in our large cities.

BUSINESS MEETINGS BEGIN.

The business sessions of the Convention began on Thursday afternoon, in the Central Christian church. Mr. H. D. W. English, as President of the Brotherhood Council in opening the first session, bade the members to engage in silent prayer in gratitude to God that the order could meet in such pleasant surroundings. Then followed the hymn, "Jesus calls us: o'er the tumult," which was sung with tremendous force from the many masculine throats.

OFFICERS ELECTED.

The formal organization of the Convention was effected by the election of the following officers: Chairman, Mr. Eugene C. Denton, Christ Church Chapter, Rochester, N. Y.; Vice-Chairmen, Mr. A. L. Fellows, St. Mark's Chapter, Denver, Col.; Mr. J. C. Loomis, St. Andrew's Chapter, Louisville, Ky.; Mr. E. H. Bonsall, St. Matthew's Chapter, Philadelphia, Pa.; Secretaries, Mr. J. C. Astredo, Cathedral Mission Chapter, San Francisco, Cal.; Mr. Burton F. White, Epiphany Chapter, Chicago, Ill.; Mr. Eugene P. Whittier, Messiah Chapter, Boston, Mass.; Committee on Credentials—Chairman, W. H. Gibson, St. Paul's Chapter, Centreville, Md.; H. T. Leasure, St. Paul's Chapter, Erie, Pa.; W. W. Camp, St. John's Chapter, Denver, Col.; W. B. A. Taylor, Christ Church Chapter, St. Louis, Mo.; Edgar G. Criswell, Calvary Chapter, Pittsburgh, Pa.; Committee on Resolutions—Chairman, W. C. Sturgis, Grace Chapter, Colorado Springs,

FATHER HUNTINGTON.

Col.; H. W. Atkinson, Mount Calvary Chapter, Baltimore, Md.; J. B. Whitehead, St. John's Chapter, Denver, Col.; J. C. Loomis, St. Andrew's Chapter, Louisville, Ky.; James Reid Pringle, Trinity Chapter, San Francisco, Cal.; Dr. J. S. Hickey, Nativity Chapter, Philadelphia, Pa.; S. A. Matthews, St. Paul's Chapter, Milwaukee, Wis.; Committee on Nominations of the Council—Chairman, A. L. Fellows, St. Mark's Chapter, Denver, Col.; Thomas Lane, Calvary Chapter, Pittsburgh, Pa.; S. H. Riker, Trinity Chapter, Troy, N. Y.; E. H. Ayer, St. Andrew's Chapter, Detroit, Mich.; Wm. Harrison, St. Mark's Chapter, Berkeley, Cal.; Herbert F. Blogg, St. Paul's Chapter, New Haven, Conn.; Jos. T. Pardee, Trinity Chapter, Cleveland, Ohio.

Letters of greeting or of regret for inability to be present, were read by the Secretary, from Vice-President G. Harry Davis of Philadelphia, from the Brotherhood in Canada, from Lord Nelson in England, from Jamaica, the West Indies, and Japan, and a very cordial letter from the Y. M. C. A. of Denver.

THE COUNCIL REPORT.

Mr. Hubert Carleton, General Secretary of the Brotherhood, presented the report of the Council for the year just closed, which was comprehensive and minute in every particular. The striking points of the report are shown especially in the results of the Forward Movement begun in Boston last year. The advances in the Brotherhood appear, too, in the comparative figures in the Council's report. The new Chapters chartered are 40, dormant Chapters revived, 55; dormant Chapters, but charters held pending re-organization, 55; average Senior quota per month, $263.06; total Brotherhood fund, $8,749.41; total receipts from *St. Andrew's Cross*, $7005.28; and total receipts in Brotherhood office, $20,818.17.

In the Junior Department: New Chapters chartered, 51; dormant Chapters revived, 11; dormant Chapters, but Charters held pending re-organization, 7; Average Junior quota per month, $23.18.

Since organization of the Brotherhood, the Charters in force number 1,181, and the Junior Chapters since organization are 508, of which active Chapters number 306.

But few alterations have taken place in the general office staff of the Brotherhood. The Boston Convention appointed Hubert Carleton General Secretary. On July 1st, Clarence L. Jordan of Lewiston, Maine, was appointed Secretary of the Junior Department, with headquarters in the national office. Shortly after the Boston Convention, the President appointed R. H. Gardiner chairman of the National Executive Committee, composed of the following members: Ewing L. Miller, Philadelphia; E. C. Denton, Rochester; Wm. Braddon, Queens, L. I.; F. J. Weber, Jr., Detroit; and John E. Baird, Philadelphia.

N. FERRAR DAVIDSON.

The Council's report enumerates the ways in which the Forward Movement has been made during the year. One of these is the appointment of Mr. Jordan as Secretary of the Junior Department, inasmuch as that gentleman will devote his whole time to the extension of Junior work. Another way is the appointment of two travelling secretaries: E. C. McAllister of Boston for New England, and C. H. Chandler of Portland, Oregon, for the Rocky Mountain and Coast region. Prof. F. E. Wood has made a complete visitation of Brotherhood work in Japan. Another step was the appointment of Robert H. Gardiner of Gardiner, Maine, as chairman of a college committee. Including the visitation of the President and General Secretary, the representatives of the order have travelled during the year 60,000 miles on Brotherhood work.

There are 55 dormant Chapters in the Senior Department and 7 in the Junior Department which have expressed desire to get back into the active ranks. Ninety-four parishes have written during the year that they desire to start Senior Chapters and 35 that they wish to start Junior Chapters. The report further says that the Brotherhood has been cleared from debt. There is one fault, however, that has not been corrected; the membership of the average Chapter has not increased. Another fact is that the average Chapter loses ten per cent. of its membership every year. The report notices with pleasure the increase of devotional life among members, and urges that every Chapter should have stated times for corporate Communions. It also urges more active and aggressive coöperation of Bishops and clergy.

"The weakness of the Church organizations of to-day," continues the report, "is their failure to pattern after the business example of the world. Business enterprises of to-day are filled with a vigorous life, with growth and resources. If the Brotherhood is to lead and teach men as it should, it must possess vigor, decision, insight, intellectual power, and a greater inspiration, before it can accomplish its high and holy work. The Brotherhood must enroll the class of business men who will not fail to see openings for aggressive work, who will be alert to see strategic points, who will be ever ready to front the world in dead earnest, and who will put Church and the Church's work first beyond all else."

WORK IN COLLEGES.

Mr. Robert H. Gardiner, of Gardiner, Maine, made a report for the Committee on Work in Colleges, replete with good matter. The committee was appointed only last spring, and has not been able to do much more than survey the field and see the extent and value of the ground it must try to occupy. Much assistance was rendered by Mr. Gibson Bell, a master at St. Paul's school, Concord, N. H., who undertook the arduous task of sending letters of inquiry to officers of the many colleges in the country. Largely through this plan, some information, often, however, very meagre, was obtained about 197 universities, colleges, professional or preparatory schools. In the academic year 1900-1901 there were in the United States 137 colleges or universities admitting men only, and 336 admitting both men and women, and the total number of male students was 75,472, an increase of 68 per cent. in eleven years. Surely there is a harvest here awaiting most vigorous efforts. These 75,000 men are, nearly all of them, at the turning point in their spiritual lives. Just emerged from boyhood, the vision splendid flashes forth again, perhaps for the last time, as their eyes, no longer dulled by the unconsciousness of boyhood, open to see the magnificent opportunities standing ready for an educated man. It is our part, said Mr. Gardiner, to see that the brilliancy of that vision is not the last radiance of a sun soon to set in the smoke and cloud of materialism and personal ambition. We should show them that there is a loftier ambition than the acquisition of wealth or learning, power or fame. The message we have for them is that he who would be great among men must be their servant; and that the only logical foundation for any service among men is the Incarnation of God the Son. And the men in college are ready for the message. Pressed as the committee has been, it has had little opportunity to present the Brotherhood idea to students personally, but whenever personal effort was made, it was not without results, and in most places it was received with cordiality. The employment of a College Secretary was recommended, one who can give all his time to the visitation of colleges, and to the great amount of correspondence necessary in organizing college chapters, to keep in touch with their constantly changing members, and to follow up the men as they graduate and settle in life. Many colleges report that as they have an efficient Y. M. C. A., there is no opportunity for the Brotherhood. This is doubly a reproach and a shame to us; first, because it is true that the Brotherhood is not as eager to seize and as efficient in developing opportunities for service as is the Y. M. C. A.; and second, because the Brotherhood has a message which the Y. M. C. A. has not. There is no desire to supplant the Y. M. C. A. Indeed, it is desired that we may imbibe some of its wonderful zeal and aggressiveness and its practical efficiency. When the college chapter possesses some measure of these, it is a most valuable adjunct and supplement to the Y. M. C. A. Where the latter does not exist, the college chapter cannot do better than to work on Y. M. C. A. lines as far as they go. But whether the Y. M. C. A. does or does not exist, the Brotherhood must go beyond the limitations practically imposed on that admirable organization by the sectarian divisions which mar the beauty and hinder the progress of the Holy Church Universal. The Brotherhood can, and the Y. M. C. A. practically cannot, dwell upon the fundamental importance of the Sacraments. We are to tell men that only by putting on Christ, only by continual reception of Him through the Sacraments ordained by Him for the birth and nourishing of the new life, can they reach the perfect development of all their powers which He has planned for them. The chapter must establish Bible classes which shall not suffer from comparison with the instruction given in the college.

Sometimes, often indeed, the work can be better done by a parish chapter than by a distinctly college chapter. Christ Church chapter, Charlottesville, Va., for instance, seems to be doing excellent work in the University of Virginia, of which some of its members are professors, graduates, and students. There are Church societies among the students at Brown, Columbia, Harvard, Princeton, St. John's at Annapolis, Massachusetts Institute of Technology, Trinity, Williams, and Yale, and distinctly college chapters at Dartmouth, Harvard, Hobart, University of the South, Massachusetts Institute of Technology, Trinity, and William and Mary. Parish chapters which are paying particular attention to neighborhood college or school are working in Austin College (Texas), Bates (Maine), Cornell, University of Kansas, Leland Stanford, University of South Carolina, St. Augustine's and St. Paul's Schools in North Carolina, Tuft's Medical School, Union College, Universities of Vermont, Virginia, and Wisconsin, and Washington and Lee. The committee wants the name and address of every Churchman in college.

The report of Mr. Gardiner elicited intense interest in the Convention.

WORK OF THE TRAVELLERS.

Both Mr. McAllister, travelling secretary for New England, and Mr. Chandler, travelling secretary for the West, made oral reports of their work, which was full of encouragement. Hearty receptions were given these officials at all points. They state that the people

visited are far more willing to work than was generally be-

"OUR FIRST PRINCIPLES."

At 3.30 P. M. on Thursday the first conference was held in Convention hall, with H. Robert Braden of San Francisco as chairman, the general topic being, "Our First Principles." Three speakers took part: Dr. Wm. C. Sturgis of Colorado Springs on "Prayer," N. Ferrar Davidson of Toronto on "Service," and E. C. McAllister on "Brotherhood." It is not possible to give for this report any adequate idea of the rich matter in these addresses except by printing them in full. They showed the varying shades of mind and work in Brotherhood work. For example that of Dr. Sturgis breathed the very air of a recluse in his votive cell, whose thoughts and aspirations were such as to lead the soul to the very presence of God. It is not meant by this to say that his advice on Prayer was not adapted to every day life in the present age, for it was such; it is only meant to state that it was on the highest plane of spiritual life. Mr. Davidson's address was more on the lines of work in the complex life in America as it is seen in all our towns and cities. He illustrated the beneficent work of service by numerous instances, in all walks of life, all of them coming under his direct observation. Mr. McAllister accentuated the growing disposition for brotherhood in all phases of life and action, illustrating his meaning by reference to the Hague peace tribunal, the adjustment of landlord and tenant disputes in Ireland after years of wrangling, and the union of trades and workingmen.

CORPORATE COMMUNION.

On Thursday evening St. Mark's Church was crowded with men to hear a sermon by Bishop Olmsted, as a preparation for the corporate Communion. The Bishop was at his best, speaking with his accustomed strength and vigor on the higher life imparted to recipients in the Holy Communion.

The corporate Communion of the Brotherhood took place in the same church at seven o'clock on Friday morning, at which time the church was crowded with men, as the night before. The celebrant was Bishop Tuttle, who was assisted by Bishop Keator, Bishop Olmsted, and Dean Cope of Laramie. The service was participated in with deep reverence by the laity, who noticeably felt the occasion to be one that would surely deepen their spiritual life.

This brings the proceedings of the Convention up to the opening of the business session on Friday morning. The remaining sessions will be reported in next week's issue.

KEMPER HALL

As Seen by an Alumna

THE PAST AND PRESENT OF THE CHURCH SCHOOL FOR GIRLS AT KENOSHA, WIS.

THE public school in America is an institution of which we are justly proud, and we would not exchange it for the very different institution which the term public school implies to our English cousins. We could scarcely pay too great a price for the fine democracy of our popular education; but since we are apparently in no danger of underrating our national institutions, it may not be amiss to suggest that we *do* pay a very real price for this most valuable of our public undertakings. The price paid may be said to be the loss of the school with a distinctive personality, the school that, like the public schools of England, may be said to impress itself, not merely upon the lives of the students, but through them upon the very life of the nation. Tom Brown at Rugby is not likely to find a rival for youthful favor in any story of John Smith at the Third Ward High School. Such battles as we have won or may win, can hardly be said to be decided on the playgrounds of our public schools. To few hearts will the sight of school haunts bring the thrill with which the Winchester boy regards his name carved on those historic benches. Such enthusiasm for an institution, such devotion to tradition where it exists among us, is almost the exclusive possession of the College or University. Yet the influence of these institutions is later, and a very different thing from such influence as school life may exert at a more impressionable and critical age.

The gratitude of those to whom their school has been more than a stepping stone to college, or to other activities, may excuse some glorification of her school from a Kemper Hall graduate whose experience with school life, begun twenty years ago at Kemper Hall, has been continuous for all that time. The school girl's affection and gratitude must deepen in us all as we come to see how rare an experience our school days afforded us. Perhaps there is in all of us of the elder days something of the feeling which prompted Edinburgh's best loved son when he wrote: "It was my very good fortune to be in College the very last of the best days of the institution, and, singularly enough, the same thing happened, I find, to my father and to his father before him."

We of Kemper Hall are probably not exempt from the law of human nature that makes the old graduate ever regret school days; but we do not live apart from the school life of the present, and ,though we miss old landmarks, it is a matter of pride to us that years of wise and patient effort have effected a transformation in the school's outer aspect.

We rejoice with the recent graduates in an educational and athletic equipment that meet the increasing demands upon a school. Perhaps we even conceal a wish that our days were not so elderly and that we might be benefitted by present advantages. Yet, after long contact with the newer educational ideas, it is our greatest pride that our school has not only kept pace with the progress of these twenty years, but that it has preserved the traditions that are our best heritage from those remote school days. Trained teachers, university lecturers, laboratories, library, telescope, gymnasium, campus, all these are advantages offered elsewhere as well as at Kemper Hall.

What we are really proudest of, as "old girls" of long standing, are the things which Kemper Hall does not share with other schools, the things which set it apart as an abiding memory and influence in the minds and hearts of those who love it. Such are, on the external side, the beauty of its shady grounds and fine old trees and the blue lake in the background; the picturesquely irregular buildings; the charm and refinement of all its internal appointments, redolent as they are of a high and exquisite simplicity that cannot fail to be a potent lesson in these days of ostentatious luxury; on the spiritual and ethical side, the reverent and beautiful chapel services; the distinctive customs and ceremonies that have gathered around its great festivals, with quaint gaieties that will put poetry into their calendar for all time; the generous welcome always accorded to its old girls—all the thousand and one intangible things not to be found in our catalogue, but stamping the impress of the school indelibly upon its graduates, whether of two or of twenty years' standing. And all unconsciously perhaps, they are being impressed by the refining influence of a true home—beautiful.

Our congratulations to the student within her walls to-day, and our hopes in her future are keenest when we "go home to Kemper Hall" and realize that, despite all the growth and change, the features that gave our school life its distinction are unchanged.

In these days of feverish effort, girls here still learn the satisfaction and the discipline of hard and close work and the beauty and dignity of simple pleasures. They see "toil unsevered from tranquility," and the intellectual life associated with grace and charm, though inflexible in its demand for persistent thoroughness.

With the single minded devotion and oversight, the quiet atmosphere and the Churchly traditions of a Sisters' house, the equipment and progressiveness of a modern preparatory school, Kemper Hall stands ready to do a double service to her students and the society which will absorb them. May we who have received her training never fail in an acknowledgment of our debt and an expression of the gratitude that grows with our perception of what that training should mean.

THE RISE OF PRESBYTERIANISM IN SCOTLAND.

THE YEAR 1688 is a well-known turning point in the history of the Church in Scotland. Three centuries, 1560-1864, were required to settle the many ecclesiastical questions that vexed the nation. All the hardships of that long period have their counterpart in the statute-book. They are traceable to the rise and fall of the Churches, resulting from rapid and radical political changes. The jurisdiction of the Pope was abolished in 1560, and for fully one hundred and thirty years afterwards, Episcopacy and Presbyterianism alternated with each other as the established creed of Scotland. The sects fought for the first place in the eye of the law and the government. Neither of them had any conception of what were meant by freedom of conscience and religious liberty, and—*pace* sectarian history—no form of tyranny, spoliation, and cruelty was practised on the one side that was not equalled on the other. As examination of dates for a hundred years shows the unsettling see-saw of establishments, from 1560, when Presbytery rose in place of the fallen Papacy, to 1661-2, when, for the last time, Episcopacy was established. The long and futile struggle carried on during the reigns of Charles II. and James II. ended at the Revolution in the complete triumph of the Presbyterian Kirk. As the legally recognized Church of Scotland, Episcopacy went out with the Stuarts. In 1689 and 1690 Prelacy was displaced, and the Presbyterian Establishment consolidated.—*Scottish Guardian.*

SAINT MARY'S ON THE MOUNTAIN.

ON A beautiful spot on the top of the great Sewanee mountain in Tennessee there stands a house known as St. Mary's-on-the-Mountain, which is the centre of a unique work, full of the charm of simplicity, charity, and unworldly success. Here the Sisters of St. Mary live and devote the energy of their prayers and work to the uplifting of the poor and ignorant mountain people.

The house, which is a truly beautiful one, is furnished with economy and simplicity, yet with such refinement of beauty as must impress its influence on the twenty mountain

ST. MARY'S-ON-THE-MOUNTAIN, SEWANEE, TENN.

girls whom the Sisters have taken into this Home to teach and train. Eight months at St. Mary's makes so remarkable a change in these girls who have come hither from their poor cabin homes in distant mountain coves and valleys, that it is hard to understand how they, with their gentle manners and deportment, now full of activity and life, can be from the same families as are the rougher girls whom we meet on the roads or in the village streets, selling eggs and fruits with a listless, inert indifference to the concerns of life.

The Sisters' work at Sewanee is a missionary one to the mountain people, with St. Mary's Training School for its special feautre. During the past year, forty girls have been for a longer or shorter term in training in the school, and now there are twice that number waiting and hoping to be received for the winter term. One poor man, whose own daughter, having had ten months at St. Mary's, and having "learned to cook and iron a sight better than her mother," and so having become the pride of her neighborhood—this man, very delighted over his own child's achievements, has been three times up and over the mountain to beg the Sisters to take into the school the two daughters of his friend. "They are very poor girls," he says, "and they ain't had no chance at all to learn useful things, and they are too far away from any school to get book-learning."

Most of those received into St. Mary's last year were from the very poorest families. Some had never worn shoes, never tasted fresh meat, never had a day in school, and had never said a prayer to God.

Fifty dollars will support a girl for a term of eight months in residence in the school, giving her the opportunity of acquiring a simple education and a training in cooking, sewing, laundry, and house-work. Gifts of any amount would be acceptable toward the fund for an additional building; larger kitchen, laundry, and work rooms being needed. Leaflets of information concerning many particulars of the work are issued from time to time, and anyone may have these for the asking.

In the chapel at St. Mary's there have been Baptisms, Confirmations, marriages, and funerals. Here more than sixty persons have been baptized during the past year; many little children and many young girls and boys, also a few old people, full of earnest sorrow for sin, have come to be made the children of God. One old man of 70 said, as he stood trembling at the chapel door: "I ain't fit to come. My life hasn't been much good, but the good Lord knows I ain't had no chance till now;" and the tears ran down his cheeks. God grant that [illegible] be as sorry for our sins committed in the full light of His love and favor. "I, if I be lifted up from the earth, will draw all men unto Me"; so of Himself our Lord spake, and also bade us remember that it is enough if the servant be as his Master. We are sure that it is only through the power of suffering that we can uplift other souls, and only by a life of self-denial and hardship that we can have our share in drawing these people to God.

A PUPIL.

Some years ago a Sister went down the mountain 'mid snowstorm and windstorm to minister to a dying boy; and to-day the aged father of the lad is saying to those who come to his cabin:

"I try to live a godly life now, but there wuz a time when I didn't care 'bout God. But our boy wuz tuck sick and wuz a-dying, and my ole woman and me didn't know where to turn for comfort or help. And then there comes down the mountain, in the snow and the sleet and the wind and the starm, a little Sister, a poor, weakly thing, and she comes right in and smiles, and puts her head down on one side, like a little bird, and says, 'I heard of you and your sick boy and I come to tell you that our dear Lord loves you.'

"Oh, didn't I just know that He loved me when she told me that! Well, many a time since thot day I has said to myself, the storm wasn't nothing to her and the rocks and the ice wasn't nothing. She didn't know us and she didn't love us, but she 'lowed she loved the good God and He told her to come; and I believe it. And now I've had the Bishop's hands a-blessing my head and I tries powerful hard to live a godly life."

It is estimated that there are over a half-million unenlightened people scattered through this mountain region. The problem of Christianizing them, we believe, can best be solved by the education and training of the children.

We ask the prayers of the Church and of earnest priests in particular for the conversion of the people to the knowledge and love of God.

AT THE GATE.

A HOUSE GROUP.

NON-EPISCOPAL RITUALISM.

News of more non-conformist ritualism comes from England. The Rev. F. Bickford Heard, rector of Emmanuel Church, Folkstone, referring to the case of a Wesleyan church, published last week, sends to the *English Churchman* the following account of additional cases:

At Christ Church, Westminster (Rev. F. B. Meyer), the communion table stands in a chancel approached by twelve steps. At the back of it is a silk dossal of quite a ritualistic character. On the first Sunday in the month "morning prayer" is dispensed with, and a semi-choral communion takes its place. Until recently, in the evening, responses were intoned.

Brixton Independent Church (Rev. B. J. Snell) has a highly choral service, parts of the Anglican Liturgy being intoned. Here is also a handsome rood screen and chancel. In the church hall, where the week-day services are held, are pictures of a decidedly Romish character.

King's Weigh Chapel, W., has a Liturgy that includes collects for Lent, saints' days, etc., and one service for the commemoration of the dead. In the hymnal in use are hymns and anthems for "All Saints' Day," "St. Michael's Day," etc., and one teaching prayer for the departed. I once entered a Unitarian church to see a cross on the communion table, and to find a Liturgy in use. There is also a cross at the east end of Trinity Congregational Church, Glasgow.

In Edinburgh, at St. Cuthbert's (Presbyterian), a daily service is the rule, and at St. Giles' I found the same thing. I was present one afternoon at St. Giles', and was shown into a side chapel, which had a most elaborate "altar" and frontal. The minister read several collects, including one for All Saints' Day, and gave a short address, while the Baptist Church at Paisley has a surpliced choir, with an "altar" upon which is an "Agnus Dei," with palms at each side.

Mr. Heard adds: A church furnisher told me recently he had an order to make a Wesleyan church as closely resemble a high church as possible. Choral services and floral decorations are rapidly becoming the rule. The spirit of the Puritans has almost gone, while a free and sovereign grace ministry will soon be as extinct as the dodo. Declension reigns everywhere. Maranatha!

THE SUBJECTIVITY OF TRUTH.

By I. Haywood.

ONE of the most extraordinary happenings of history was the liberation of the Jews by Cyrus. He generously aided the returning captives, forwarding their efforts to rebuild desolated Jerusalem. The home-journeying Israelites found the experience so wonderful that they felt as if it might be an illusion from which they would awaken. "When the Lord turned the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The Lord hath done great things for them. The Lord hath done great things for us whereof we are glad."

That a monarch should thus release industrial subjects evoked surprised comment from the surrounding nations. So unprecedented an event could but fill the onlookers with profound astonishment. Indeed none but the Lord could so have directed the heart of the king. The emancipated captives are in full accord with the congratulations expressed by the heathen nations. Joyously they respond, expatiating in echo: The Lord hath done great things for us whereof we are glad. So glorious a consummation of the yearning desires of the devout Israelites created an exultation of holy rejoicing scarcely matched elsewhere in the long annals of time.

To the pious Jew religion was civic patriotism, religion was the strongest phase of his national life. Even now, scattered in isolation over the whole earth, he clings with his heart's best affections to the faith of his forefathers, and it is his religion which preserves his nationality. Turning their backs upon Babylon, their faces toward Jerusalem, it seemed to the exiles that the fulfilment at last of their long-deferred hope might be a vision in a dream; the reality was too good to be true.

There is a natural heart-hunger for happiness; it is an instinctive longing of man's constitution. It is as normal for the heart to crave delight as it is for the body to hunger for food, but so inured are we to failure, so familiar with the ugliness of untoward circumstance, that when some cherished longing is granted us, we find ourselves questioning its verity; assured of this, we tremble for its continuance.

Seventy years had passed, and the exiles from the beautiful mountains and valleys of Palestine could almost doubt the evidence of their senses. Was it, indeed, true that they were returning to that goodly land? This love of happiness is a rightful desire. It is the perversion of this natural appetite which is responsible for wrong. It is the seeking for it at evil sources which eventuates so distressfully. Vices have been defined as perverted virtues; cowardice being perverted caution; thrift, acquisitiveness, degenerates into theft; generosity, it is said, can be perverted into prodigality, and so on.

We have a chapter in our Divine Lord's biography which illustrates this dogma. Satan tempted His fasting body in the wilderness. Travellers tell us that the silicious accretions on Mt. Quarantania—the supposed scene of the first temptation—resemble baker's loaves. Pointing to these stony semblances of food, Satan bade the Christ if He was the Son of God to command them to be made bread. Discovering in our Lord's answer that His mood of mind was that of triumphant faith, he addresses his next temptation to this revelation. Satan taketh Jesus up into the Holy City, and setteth Him on a pinnacle of the Temple. Pointing, we believe, to the angels hovering with wondering inquiry above the sacred edifice (St. Matthew tells us that when the trial was ended angels came and ministered unto Him), the Devil schemed to pervert this holy confidence in the protecting love and ever-watchful care of God into what in an ordinary man would certainly have been presumption. The second temptation, prompted by seeing the strong faith of the Son in the Divine Father's keeping, followed the first temptation as the metaphysical sequel. The Devil bids: If Thou be the Son of God, cast Thyself down, for it is written He shall give His angels charge concerning Thee, and in their hands they shall bear Thee up, lest at any time Thou dash thy foot against a stone. Did any of us ever ask the question, How the Devil knew what was in the Hebrew Book of Psalms? We read in the Book of Job that when the sons of God presented themselves before the Lord on a certain day, that Satan came also among them. His proverbial effrontery! Manifestly the Arch-Fiend does not confine his attention to any special limitations. He must, at some time, have visited the Jewish Temple when the Scripture lessons were read. Satan adroitly omitted to quote, To keep Thee in all Thy ways—the true reading. To throw Himself headlong from a pinnacle of the Temple as a vaunting demonstration that He held a Messianic claim to God's protection did not comport with "Thy ways" of the Psalm-prophesied Christ.

One of the appearances of our risen Lord—the third to His apostles—was on the shore of Lake Gennesaret. Peter and James and John, Nathaniel and Thomas are the favored. Taking ship, they had gone to secure food by the accustomed toil of three of them. (The sons of Zebedee and Peter had formerly been partner fishermen.) Failing of success at night, when morning came, Jesus appeared on the shore. The historian frankly admits they knew not it was Jesus. The Master inquired if they had any meat, addressing them by the loved endearment, "Children." They answered that they had none. Jesus bade them cast the net on the right side of the vessel. Now they were unable to draw it for the multitude of the catch. St. John tells St. Peter: It is the Lord. Doubtless St. John recalled with amaze the correspondence of the incident with a former phenomenal draught of fishes. In St. Luke's record of the former miraculous draught of fishes the astonishment of the two brothers, SS. James and John, is especially accentuated. Jesus repeats the same event, and St. John feels it is the Master who is with them. The other disciples come in a little ship (they were not far from land, but, as it were, two hundred cubits), dragging the net. St. John, in writing of this duplicated event, comments that the net was not broken by the heavy strain. In the former haul it had been. Jesus invites the disciples to dine. "And none of the disciples durst ask Him, Who are Thou? knowing it was the Lord."

The familiar strangeness, the same dear Master standing before them, ministering to their wants with His wonted kindness, entertaining them in their material bodies, and they had seen Him crucified, dead and buried! With glad solemnity they recognized their well-loved Teacher, but the awe which dominates man while yet this muddy vesture of decay doth so grossly close us in, when anything above nature is superimposed, was upon them. Not even His bosom friend, St. John, nor the intrepid Peter, the guileless Nathaniel, nor the late-skeptical Thomas could venture to overcome that realized consciousness of the spiritual by asking assurance for their incertitude of certainty.

Would we cultivate the gift, that for want of a better definition we will call, sympathetic ideality, create visions for the mind's eye to gaze upon of the circumstance and emotions of others, making their experiences our own, we would actualize the deep metaphysical truth inhering in many wonder-filled events pictured in the Sacred Volume.

That spring morning in Galilee, upon the grassy shore of lake Gennesaret, the net with its marvelous haul of fish, the fire of coals, the Master's invitation for His disciples to dine, the homely details, the supernatural feeling possessing the guests, their deep realization of spiritual facts, for their Master, come back from the realm of Death, stood before them, moved among them, ministering earthly food: the plain narration in its subjectivity of metaphysical truth carries conviction to the unbiased mind of the student of psychological law.

The disciples' wondering recognition of their spirit-investitured Master's Personality, the same, but an identity preserved through the gateways of that rock-hewn Judean tomb; their unexpressed awe, discerned even when beheld as a reflection, being so real as to make itself felt through the medium of translation from the Greek. The subjectivity of Truth's autograph is beyond counterfeit.

WE PLEASE NOT OURSELVES.

As we follow our Lord's example, so, too, there must be present to us, if we are abiding in Him, the one aim that runs through all His following—the one desire to please Him, to please Him with all our strength.—*Frederick Temple.*

LOOK UP AND KEEP CLIMBING.

A small boy began to climb a very high ladder that reached to a scaffolding upon which some men were working. When he had almost reached the top of the ladder he turned and looked down. Seeing the great distance to the ground, he began to grow pale, and perhaps would have fallen, had not a man on the scaffold seen him and called to him in a friendly way, "Look up, Johnny, look up! and keep climbing!" When we grow faint and dizzy, and are ready to fall back into old, sinful ways, let us take as our watchword, "Look up, and keep on climbing."—*Exchange.*

Helps on the Sunday School Lessons

Joint Diocesan Series.

Subject—*"Old Testament History from the Death of Moses to the Reign of David.*

By the Rev. ELMER E. LOFSTROM.

DAVID KILLS GOLIATH.

FOR THE TWENTIETH SUNDAY AFTER TRINITY.

Catechism: XXI., Lord's Supper. Text: II. Cor. x. 4.
Scripture: I. Sam. xvii. 34-50.

THE story of David and Goliath is one which, because of its dramatic vividness, will impress itself upon the minds of all children. The deeper significance of the story may not be so easily imparted. In the history of the kingdom it shows how the future King David was brought to the notice of all Israel. The story told throughout the kingdom would make him popular and help to pave the way for his succession to King Saul.

Taken by itself it is a parable of the *power of faith to make the weak strong as opposed to godless force* (Heb. xi. 34). The story develops as a problem: Is there anything stronger than strength? And first strength shows its power as represented by Goliath. And Saul, who was something of a giant himself (x. 23), and Jonathan, who had routed a Philistine army, and every man in the army of Israel confessed that Goliath with his nine-foot-nine, and his heavy armor, represented the greatest strength of one man. And then the shepherd boy David appears and he had learned something from being all alone out under the sky with the sheep under his care. He had had the same experience with brute strength, and had felt the protection of a higher power in his contest with the lion and the bear. And taught faith by those experiences he was eager to show both armies that to the God of Israel the defiance of the giant was nothing. And when he offered to go out against him, Saul tried first to make him the equal of the giant in mere strength and equipment. David was a man grown, and he was so strong that he could break a bow of steel; and the armor of Saul which was put upon him was of the finest although it must have been rather large. Equipped in it he would look even more formidable than he was. But for David to have overcome Goliath simply by greater strength would not have shown "that the Lord saveth not with sword and spear, for the battle is the Lord's." The honor would have been all David's. But David went out not only as the champion of Israel, but he let it be known that he came in the name of the Lord of hosts, the God of the armies of Israel, whom Goliath had defied. David alone seems to have felt the power of the invisible. And he showed them all what was stronger than human strength, trust in the name of the Lord. That was what he opposed to the giant strength of Goliath, and Philistines as well as Israelites accepted the result as demonstrated. But what does this mean as a practical matter? There is seldom now a giant of mere brute strength opposing the Lord's people. But everyone who goes forth "in the name of the Lord" does meet giants of some kind who oppose the way. Everyone is tempted sooner or later to meet the world with worldly weapons, to oppose shrewdness, or to put on some unaccustomed armor. The child brought up to use prayer and finding it as useful as David's sling, goes out into the world and is tempted to hide that habit, and to try to outdo his new comrades with their own worldly follies. He makes a mistake. A parish or Sunday School think that they cannot do successful work because their equipment is so poor. And yet it is not the equipment, or wheels, but "the spirit of the living creature in the wheels" (Ezek. i. 20), which is needed to succeed. Goliath could doubtless have defeated David with sword and javelin, but he was helpless before the longer range of David's sling, which was no plaything, but was used as a weapon of war (see Judges xx. 16). It was a simple weapon, but simple as it was, David was skilled in its use. The lesson is that *faithfulness in little will bring safety in all.* The Lord had at other times saved His people without human coöperation, by rain and storm, and wind. But here it is by means of David's skill with the simple sling, showing that those who use faithfully the means they have, will sometimes have a greater part in God's work than those who have greater means but are less faithful. It is a mistaken idea also to think that we honor God by doing little in order that He may have all the glory. David was prepared to represent God in this battle, because he had been a faithful shepherd.

There are difficulties which confront us in the study of the Bible because of its very truthfulness. Nothing is omitted simply because it does not seemingly agree with something else that has been said. There is such a difficulty here in the story of David who, as a lad, was at the court of Saul as a musician and armor-bearer, yet is here represented as unknown to Saul. This difficulty was early recognized, and the Vatican copy of the Septuagint omits verses 12 to 31 and 55 to 58, evidently to avoid the apparent inconsistency, although some critical scholars draw a different conclusion from the omission. Many explanations are offered, but as a rule it is the most satisfactory to take the simplest. In this case, as tht time of David's absence from court was the period when he grew from a boy to manhood, we can readily believe that it made such a change in him that the king did not recognize in him the lad who had played away his melancholia. Such a change between boy and man is not at all rare, and moreover Saul's affliction would not be likely to improve the keenness of his memory for faces.

At any rate it bears witness to the truth of the narrative or, if it is drawn from more than one source, the frankness of the editor, that no attempt should be made to avoid the inconsistency. Of course to him who understood just how it was brought about, there would appear no inconsistency.

It will interest that class of boys to have explained to them the sling which David used. It was made of a strip of leather, broad in the middle where the stone was placed and ending in two lashes, one of which was wound around the hand or wrist while the other was released, after two or three whirls with a full arm swing, when the stone was fired. The seven hundred left-handed Benjamites who could throw a stone with a sling "at a hair and not miss," must have made a formidable corps (Judges xx. 16). Typically the story may be taken as a type of the victory over Satan, who, before the helpless army of mankind, defied the armies of the Lord until He came who dealt him the death blow, and with his own sword (death) cut off his head.

"By whom was David taught to aim the deadly blow,
When he Goliath fought, and laid the Gittite low?
No sword nor spear the stripling took,
But chose a pebble from the brook.
'Twas Israel's God and King who sent him to the fight;
Who gave him strength to sling, and skill to aim aright.
Ye feeble saints, your strength endures,
Because young David's God is yours."

—*Cowper.*

SEE THAT YOU OFFEND NOT.

IN THE heart of a green, shady forest, high up in the leafy branches of a giant maple, the Robin built his nest. Every morning, throughout the long, warm summer, just as the big, round sun peeped from behind the distant hilltops, the clear, sweet notes of Robin's song awoke the sleeping echoes of the woods. It was his carol of praise and thanksgiving to God for the beautiful things around him and for the happiness and quiet contentment that reigned in his tiny red breast.

One day, a thoughtless hunter passed through the forest and spied the Robin sitting at the door of his snug little home. A bow was bent. An arrow sped forth on its errand of death. Straight to the innocent heart of the sweet-voiced songster it found its way, and the Robin's song was heard no more.

* * * * *

A child dwelt in the sunlight of God's great love. Every night, two little hands were clasped in fervent prayer, whilst the baby lips offered up sweet words of thankfulness for the blessing of the day, and asked for protection from the evils of the approaching night. The child believed in God and loved and trusted Him with that perfect faith which only childhood knows.

One day a scoffer met the child, and told him that there was no God, and that prayers would not avail, as there was nobody to hear, or answer. The arrow of unbelief fulfilled its mission. The seed of doubt was sown in the child's heart. His belief in God was shaken. His love for things spiritual became weaker as he grew older. At length his faith was dead, and the child, now grown to manhood, prayed no more.

* * * * *

"It is impossible but that offenses will come; but woe unto him through whom they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones." St. Luke xvii. 1, 2.

J. Frederick Bishop.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

SEPARATE ORGANIZATION OF COLORED WORK.

To the Editor of The Living Church:

THE Conference of Church Workers among the Colored People passed a resolution condemning and deploring the action of the convention in Arkansas in excluding colored people from the convention, and also declared that such action will have the effect of keeping the colored people out of the Church. The members of that Conference do not seem to be aware that having colored men in the conventions in the South, *keep white men out of the Church.* The last convention in my parish did such harm that no other convention with colored men in it shall ever sit in the parish, with my consent. And such experience in our Diocese is not uncommon. I for one will advocate and vote to exclude them from our convention whenever I get a chance.

Yet I want to do to them exactly what I would want them to do to me, if the case were reversed. I want to see them formed into a convention with exactly the same right of legislation that we have. I want to see them provided with a Bishop of their own race, perhaps a Missionary Bishop at first, and to see them represented in the General Convention. As things are now, they know well enough that if a white Bishop in the South were to spend a night as a guest of a colored man, in his house, and in his family, he could never minister to white people again. What bond can exist between a people and a chief pastor who cannot accept their hospitality? This present state of things was possible while the body of the colored people were ex-slaves. The present generation are not ex-slaves. The white man's feeling towards them is not that of ex-masters towards ex-slaves. As the old masters pass away from our conventions, the race feeling will work its natural effect, in excluding the colored people all over the South. But we can all work together in trying to secure them, at once, freedom from the white man's interference; and step by step, the same rights as we have, subject only to the General Convention. F. J. Murdoch.

Salisbury, N. C.

CHURCHMEN AND THE Y. M. C. A.

To the Editor of The Living Church:

IN RECENT numbers of your very excellent paper, I have noticed communications about the Young Men's Christian Association, in which it has been assumed that there is a fundamental obstacle in the way of Churchmen affiliating with it. As I am a Churchman and also the President of the Young Men's Christian Association of Chicago, I beg your indulgence.

From a few small, disconnected societies in England and the Eastern part of the United States, the Association has grown in a little more than a half-century to be world-wide in its work. Beginning, as it did, in this small way and increasing with such rapidity, it was only natural that mistakes should occur and changes in policy and methods become necessary. It has, however, always been the first aim of the Association to meet the needs of young men who have drifted away from the restraints of home and Church influences. In the beginning and for many years, this effort was confined to relief and evangelistic work, but as the Association has progressed, policy and methods have broadened until its present purpose is the symmetrical development of young men physically, mentally, morally, and spiritually, so that now there is very little in common with the Association of twenty years ago.

I recall a receipt in an old cook book for preparing a hare for the table, which begins, "First catch your hare." In Association work, we have found it of the first importance to *catch* the young man, and it has been the experience of Association workers that this is most quickly and effectively accomplished through the opportunities of the gymnasium, the natatorium, entertainments of a high order at moderate cost, the evening school, the open reading-room, and facilities for social intercourse with his fellows.

It is no part of the plan of the Association to substitute itself for the Church. No member is obligated to attend its religious services and no attempt is ever made to proselyte a young man to any religious sect, but he is earnestly encouraged to attend faithfully the services of the Church to which he may belong. There are, however, especially in our large cities, vast numbers of young men who are not associated with any Church organization, and for these the Association provides religious meetings and Bible classes, at such hours as in no way to conflict with regular Church services, where he will hear only the elemental truths of Christianity, set forth in much the same language he would hear in a parish church.

I take pride and pleasure, therefore, in asserting fearlessly that there is no reason why any young Churchman should for a moment hesitate to avail himself of the many advantages offered by the Young Men's Christian Association, particularly if he be away from home and among strangers. He will find there opportunities for physical, educational, and social advancement, will hear only clean talk and be thrown with companions who place before themselves in some degree the attainment of a higher life. Surely this is a great privilege and at very small cost. Few parishes can afford to put a tithe of it before their members. Any priest or layman of the Church who desires information about the character of the work of the Association will be gladly welcomed at any Association rooms, and given opportunities for the fullest investigation. Respectfully,

Chicago, Oct. 6th, 1903. Edward P. Bailey.

To the Editor of The Living Church:

I NOTICE the discussion in the last number of The Living Church in reference to the Y. M. C. A. While a Churchman from a child, I became a general secretary of an Association at the close of my college course, with the thought of making law my final profession. It was through this secretaryship of a Young Men's Christian Association and the good sense of my rector that I chose the ministry instead.

While the ministry may be the poorer for such a choice, I am confident that the Church is the richer because of members who recognize the Y. M. C. A. as a great opportunity to be grasped. I hope to live to see the day when the Y. M. C. A. buildings will have chapter rooms for the various denominational young men's associations—such as the Brotherhood of St. Andrew, where they may meet at their stated intervals and through which they may retain their distinctive organizations; and at the same time share in the privileges of the general association. The Young Men's Christian Association will then be generally recognized as fittingly named.

Jay C. Hathaway,
Rector of Holy Innocents', Evansville, Ind.

DISASTER IN SOUTHERN FLORIDA.

To the Editor of The Living Church:

THE following letter has just reached me, in New York City. The destruction of our little mission church at Little River is a real calamity. Trusting and praying that God may raise up friends to aid in restoring it, I am

Faithfully,

Wm. Crane Gray,
Bishop of Southern Florida.

"Miami, Fla., Sept. 26, 1903.

"My Dear Bishop:—The sea has given up its dead, sad witnesses to many a tragedy that, perhaps, has been acted on the mighty ocean during the late storm.

"The storm signals had been raised early in the morning, but as often before these same flags had given false alarms, we never heeded their warning and knew not that the storm was on us until branches began to fly and trees to be uprooted. I was very uneasy for our church building at this place, because we are trying to enlarge it, and it had been advanced to that stage where storms delight to play with them and end in wrecking them. We are thankful that it has stood the storm and is now drawing as near completion as our limited funds will permit. Such was not the case, however, with our chapel at Little River. It is a total wreck. Although it had no architectural beauty, it was our all, where with ever increasing congregations, we were teaching the ways of the Church. The ladies were active in collecting the money, while the gentlemen put up the structure. And unless some kind Churchman comes to our help, it will be years yet ere it will be rebuilt. Despondency has seized the small handful, and the eddy that was setting in toward us, will, we fear, be turned elsewhere.

"We will still have a small debt even on our incomplete building

in Miami. That no lives were lost is a thing to be most thankful for.

"I am, my dear Bishop,

"Yours faithfully,

"N. B. Fuller."

WARNING.

To the Editor of The Living Church:

I DESIRE, through your columns, to warn my brethren of the clergy, against a man who is presenting a letter signed with my name, introducing him to the proposed victim, and accrediting him as the executor of an estate left in this city, from which the clergyman thus approached, or his parish, is to receive an amount of money. For this amount he gives a draft, only demanding a small sum to pay necessary expenses.

Within the past few months he has assailed in this fashion several of the clergy in different cities and towns. He does not always give the same name. He is said to be about 60 years of age. T. U. Dudley, *Bishop of Kentucky.*

Louisville, Ky., Oct. 8th, 1903.

ARRANGEMENT OF SUNDAY SERVICES.

To the Editor of The Living Church:

I HAVE read several communications as well as a leading article, in your paper which seem to indicate a desire for information as to the best arrangement of Sunday services. In the hope of giving suggestive help, it may not be amiss for me to tell of the order in my own parish (Christ Church, Elizabeth, N. J.), and some facts bearing upon this order.

The Holy Eucharist is celebrated, and the Offices are said daily throughout the year, the Litany being said every Wednesday and Friday.

There is a Low Celebration every Sunday at half-past seven, this having been found by experience to be the most convenient time for the parishioners.

Matins is said at half-past ten. The service is not choral, though the full choir is in attendance. The *Venite* and *Benedictus* and *Glorias* to the Psalms are chanted, and the *Te Deum* is sung to anthem settings. After the prayers a hymn is sung, followed by a sermon. After the sermon, the alms are collected while a hymn is sung, and after the offertory the benediction is given.

A pause is then made for those to retire who desire to do so, and the bell is rung for the Choral Eucharist, which begins at a quarter to twelve o'clock. During the interval, the choir remain in church, but the clergy and acolytes go to the sacristy. While the celebrant is vesting, the acolytes make the necessary preparations at the altar, and the organist plays a prelude.

The Celebration begins at the appointed time, and proceeds to the end without pause or interruption. Alms are collected and offered at the rubrical time, for there are many persons present who were not at matins. This is the order for every Sunday in the year. In August, when the choir are given a vacation, the Celebration is not choral, though there is some music.

We have observed this order for about eighteen years, to the entire satisfaction of the parish. Those who attend the early Eucharist come to matins and sermon. The conservative people who do not appreciate Eucharistic worship are satisfied with matins and sermon. Those who understand and love the highest form of worship, have the opportunity every Sunday to join in a choral and somewhat ornate service. There is no thought of distinction between "high" and "low" in these services, for the ritual forms and adjuncts are the same at all. The services are merely treated as separate, and the Eucharist is dignified by choral rendering and elaborate music, and thus contrasted with matins; the one being a *divine* service, the other *human*.

Some of the people attend both matins and Eucharist, some come into church just before the sermon (quarter past eleven) and remain for the Celebration, and some come for the Celebration only. The congregations at matins and Eucharist are about equal. The number of people is largest during the sermon, when the congregations overlap. There is no pause after the Prayer for the Church Militant, and no one leaves the church. Provision is always made for communicants, and, as a rule, some people receive, not a few strangers among them. Ninety-five per cent. of the parishioners receive at the early Celebration.

Sunday School meets in the parish hall and house at three P. M. At four o'clock they march into the church for short Evensong and Catechism. There is no choir at this service, but is fully choral.

Evensong is sung at a quarter before eight o'clock, that being the local hour. The anthem follows the third collect. There is a ten minutes' address. A hymn is sung during the collection of the alms. There is a plentiful use of hymns at all services, in which the people join heartily. Four or five hymns are sung during the choral Celebration.

The Litany is sung after the anthem at Evensong during Advent. The Major Litany is said at matins during Lent, and the Minor Litany is sung at Evensong.

This order of matins, sermon, and Eucharist first came to my notice many years ago, in All Saints' Church, Margaret Street, London. It worked successfully there, and it is satisfactory to us. I believe there are very few, if any, of my people who would like any change.

Doubtless the ideal service would be the High Celebration and sermon, with the church full of people, and all remaining to the end, but except in some exceptional localities, such a rule must remain an ideal for a long time to come. We are now in a transition state, and we have much missionary work to do in the way of teaching. The preacher must be in the pulpit when the largest number of people are gathered, and when he can speak to those who most need the teaching.

It is important, too, that the Eucharist should be celebrated in its integrity, as a separate and entire service. As long as a break is made after the Creed for a sermon, the popular mind will cling to the "ante-communion service" idea. The rubric does not *require* a sermon at that point; it merely provides a place for it.

With apologies for the length of this letter, I am,

Very truly yours,

October 9th, 1903. H. H. Oberly.

"LIFE IS SWEET."

A TRUE STORY.

SEVERAL years ago the writer became acquainted with an old man who had sailed along the Atlantic coast, fished, and done odd jobs at little seaports. He was crippled with rheumatism, in general ill health, poor and lonely, for his wife had to spend most of the day at the washtub and could not be in his company except at odd moments. The man could read, but his hands were so twisted that he could not turn the pages of a book, and, as has been said, there feelings in the human heart which even a newspaper cannot satisfy. Apparently his chief pleasure in life was talking to his little grandson. The child's noise never wearied the grandfather, and if his faults roused grand-maternal displeasure the man always urged some excuse for the culprit.

At the time of our first meeting I thought the old man rather crabbed. He was suspicious. A year or so before a pastor had visited him, promised to call again, and never had done so. "Will you come here again, or will you forget all about me?" was the question, and his manner was not that of a Vere de Vere. However, we grew to know each other, and the sick man was baptized in his bed. Prayers seemed to be a comfort to him, and he was a reverent communicant. At times his bodily ailments tried his spirits, but he was, on the whole, a patient man, and my respect for him grew stronger.

For five years the poor sufferer had been confined to his room and for two years to his bed. The wayward conduct of his sons had caused him much distress. Nearly all his friends were dead, and few of his neighbors ever crossed his threshold. Recovery was out of the question. He was advised to submit to an operation, and was informed that his heart was too weak to permit the use of anaesthetics. Brave and patient, the old man consented. During the operation, he turned, laid his hand on the surgeon's arm, and said: "Doctor, don't let me die, for life is sweet."

"Those were his words," said the surgeon. "I was so taken aback that I could hardly finish the work. The old man never complained of his pain or his poverty, but he wanted to live because life was sweet." Here our surgical friend paused, and added, "Well, if it was sweet to him the rest of us ought to be ashamed to grumble."

Some relief was given by the operation, and the old man lived for several weeks. He never told me what was the special tie that made him cling to life, but he was a straightforward person, not a humbug, and there can be no doubt that his words to the surgeon were genuine. The mysterious law of compensation awes us. In some way Providence had cast light on the path that seemed so dreary and helped the man who bore so many burdens. We might ask why God permitted such agony, but he could say "Life is sweet."

Literary

[illegible] A Study of the Relation of the works of [illegible] By William Burgess. Chicago: [illegible] Price, $1.50 net.

In a book in which "it is claimed" that Shakespeare "drew largely from [illegible] his loftiest thoughts and noblest inspirations: [illegible] teachings, facts, poetry, philosophy, and [illegible] in his writings, that he was a sincere believer in the teachings of Scripture; and that he accepted the orthodox views, current in his day, of the main doctrines of the Christian religion. These claims we established by a large number of affinities, allusions, references, paraphrases, and quotations to Scripture text and teaching" — [illegible] conclusively. But there are several minor defects. The book is replete with classified lists of references, etc., as to give the book the appearance of a dictionary of quotations, very poorly arranged, there being only 88 pages of text (inclusive of unclassified quotations) to about 200 of the lists. It further lacks symmetry; a glaring example of this being Book IV., which comprises half the work (and by the way contains only *two* pages of text), leaving the other four Books to be squeezed into the other half. Lastly, two of the Books seem to be irrelevant to the subject, notably the one in "Shakespeare and Temperance."

In short we may say that while proving conclusively what it sets out to prove, the book is poorly arranged for either reading or reference, is markedly lacking in symmetry, and at times flies wide of the mark.

M. J. S.

Aids to the Study of Dante. By Charles Allen Dinsmore. Boston: Houghton, Mifflin & Co. Price, $1.50.

The study of Dante has a distinct charm for the student of general literature. While Homer is the great poet prior to the Christian Era who presents the love, the religion, and the patriotism of the Greeks under a fatalistic patronage of base and fickle gods; while Shakespeare is a mirror of humanity in this present life under the providential government of the Triune God, Dante is the poet of human love sanctified, of supernatural religion applied to universal life, and of citizenship in the world seen and unseen, subject to eternal justice. Dante is preëminently the poet of the four last things: death, judgment, hell, and heaven. His unique charm lies also in centering in his own personal life the chief literary production of his genius. Indeed, that genius had its birth in his love for Beatrice. In that supreme moment when his soul was quickened by the soul-touch of his complement, although that love never could be consummated in marriage, Dante's power as a poet entered into life. And that love meant for him weal or woe; the zenith of his genius or the ruin of his manhood. The *New Life* and the *Divine Comedy* evidence that since he could not annihilate that love, he could and did sanctify it. In his soul-anguish, Dante turned to a profound study of philosophy that resulted in a work which he named *The Banquet*. But not until the profound scholar had mastered the doctrine of God and of mankind's Highest Good as taught by St. Thomas Aquinas, did the poet find rest in an adequate theme for his genius. In *The Divine Comedy*, hell, purgatory, and heaven are the realities of the life after death.

It is to help the students of such a poet that Charles Allen Dinsmore has compiled his *Aids to the Study of Dante*. His work is that of an able editor with an inspiration of selection from a wide range of reading in Dante literature. Doubtless his own former production of a volume on *The Teachings of Dante* enriched his storehouse for this latter compilation. The principle *Aids* in knowing Dante as a man, are found in an excerpt from Giovanni Villani, a contemporary of the patriotic Florentine; in a forty-seven-page extract from *Vita di Dante* of Boccacio, a biographer of the Florentine poet; and in Norton's *What is Definitely Known of Dante's Life*. The ascetic face of the profound scholar and poet reverenced by those devoted to him, who ranks second to none but Shakespeare in the world of letters, is given in illustrations taken from the most authentic portraits and death masks of Dante.

Mr. Dinsmore's *Aids* enable the student to know Dante as poet in his reprint of Dean Church's noble estimate of the character, purpose, and poetic qualities of the *Divina Commedia*. From Lowell's essay on Dante is given the fact that *The Divina Commedia* is "the embodiment of the Christian idea of a triumphant life." And the poet is allowed to give his own philosophy of the Divine Comedy in Dante's own famous letter to Can Grande, translated by Latham. In this the poet reveals himself as a man of profound learning, of deep piety, who made deliberate choice of writing a comedy or village song whose theme in its beginning is horrible and foul, because it is Hell; in its ending fortunate, desirable, and joyful, because it is Paradise.

C. H. Schultz.

Masterpieces of Latin Literature. With biographical sketches. Edited by Gordan Jennings Laing. Boston: Houghton, Mifflin & Co.

At a time when the Greek and Latin classics are too widely left to the choice of young men and young women who are not qualified in literary selection, and who have no taste for such classics formed in the home or in earlier school life, Professor Laing's *Masterpieces* provide a timely volume of biographical sketches and of extracts from translators of Latin authors. We face the fact to-day that modern literary taste must be won back to the old wine of ancient classics, if our boys and girls are to have a deep and wide grasp of the underlying forces of literature. Hence every effort that commands attention for Latin classics is to be commended. It is true that those who know Cæsar, Livy, Horace, Virgil, and other Latin authors in their native tongue will have the sensation that the old wine of the original is better than the new of the translators. Nevertheless these *Masterpieces of Latin Literature* done in English comprise an able advertisement of the Latins themselves. And they may even lead to the formation of a taste for Latin thinkers and writers; whose names and chief works are represented in the volume under review.

But the first paragraph of the "Introduction" to the *Masterpieces* is open to the charge of subtracting from the debt which the Latin mind owes to Greek Literature, in raising a warning note against too much "emphasis" of that debt. It seems precarious to detract from either since both must fall or stand together. As Virgil owes much to Homer, so in the whole range of history, of philosophy, of rhetoric, and of poetry, the Latin mind owes a like debt to the Greek intellect as that of a student to his university. While Latin Literature has its own native form, and beauty, and a distinct originality, it should not be forgotten that its best fruits are from the sap of Greek roots.

C. H. Schultz.

The Age of Christ. A Brief Review of the Conditions under which Christianity Originated. By Dr. Paul Carus, Chicago: Open Court Publishing Co. 34 pages.

Briefly stated the purpose of this book is to attempt to prove that Christianity is a mere residuum of the various wild sects known to history under the general term of Gnosticism. The author endeavors to establish his position by misinterpreting the plain statements of St. Paul and the evangelists, by accepting romantic legends as of equal authority with genuine records, and by distorting historic facts. The book throws no new light on the history of the early Church.

F. R. S.

Dooryard Stories. By Clara Dillingham Pierson, author of *Among the Forest People, Night People*, etc. Illustrated by F. C. Gordon. New York: E. P. Dutton & Co. Price, $1.20 net.

In this volume, Miss Pierson, who has before this written several very entertaining and quite as truly instructive volumes of animal and bird life for children, gives her many readers a new series of stories. The pets who furnish the characters for the short stories in this instance are the birds and the squirrels, kittens, chipmunks, and other familiar characters of the barnyard or farm. The stories, as in the former volumes, are attractive, and their colored illustrations especially so. The volume is an excellent one for the holidays.

The Novels, Poems, and Memories of Charles Kingsley. Literary Edition. *Two Years Ago*, by Charles Kingsley, with an Introduction by Maurice Kingsley. In two volumes. New York: J. F. Taylor & Co.

These volumes are the ninth and tenth of the reprint of Kingsley which we have noted with commendation before. There is little to be said beyond that which we have already expressed with relation to the handsome appearance of the edition, for one should hardly assume at this late day to review again the matter of *Two Years Ago*. Mr. Maurice Kingsley's introduction is in this instance brief. Some will be surprised to know that the evident pendency of the American Civil War was the immediate occasion for the writing of this volume, or at least for its title, the book having first been issued in 1857. Mr. Kingsley notes also that this is the "only novel, pure and simple, Kingsley ever wrote."

The death of the late Presiding Bishop is the occasion for the publication of a new edition of his *Reminiscences*, published by Mr. Thomas Whittaker. The volume is one that vindicates the good sense of the late Bishop in very many of the exigencies through which he passed, and shows the view of a devout and pious and growing Evangelical on matters of Churchmanship and of current life during his day.

The receipt of the new volume of *Sunday Readings for the Young*, dated for 1904, reminds one that the year is near to an end and that a new year will shortly be with us. For the first time in a long term of years, if not since the beginning of this ancient publication, the name of Messrs. E. & J. B. Young & Co. fails to appear as the New York publishers, being superseded by that of Messrs. Thomas Nelson & Sons, with whom the business of the Messrs. Young has been consolidated. The volume retains the marks which have distinguished it during its many years of lifetime. One feels that the art of illustration as shown in much of the volume is not up to the standard of the present day, although there are on the other hand a number of very excellent half-tone and other pictures, with the handsome color frontispiece as usual. The book is bound in attractively illuminated boards, and sells at $1.25.

The Family Fireside

MRS. HINNESSY'S ENTERTAINMET.

By Virginia C. Castleman.

DIDN'T yer go to the intertainmint, Mis' Maloney? Moy! I've missed the toime uv yer loife, sure! ef yer didn't 'tend the las' show up to Sintril Hall. Did I go? Moy gracious, Yis, indade, an' I did, An' it wuz *jes' gran'*. Tell yer 'bout it? Sure, an' I will, me darlint.

Mr. Hinnessy, he ain't fond uv lit'rachur an' sich loike, yer know, an' ez to music, he don' know wan chune from anoder; but I kep' on a-jawin' him till he sez he'll patronize the show for the sake uv the cause—fur the Lib'ry, yer know. Ain't yer iver heerd tell uv our Lib'ry? La, now, it's *jes' gran'!* I'll have to tell yer 'bout dat, some toime. How'd we git to the show place? Moy faith! it's worth yer loife to go through wid that performince; but I sez to Hinnessy, sez I, "Me darlint, the moon will be a-shinin' roun' the liv'ry stable," an' I 'lows as we kin git there as aisy as the res' uv the populashun; an' Hinnessy, though he's ez blin' ez a bat in the dark, he sez, "Thot's so, de moon'll loight up de path to the door."

Would yer believe it? The clouds come up a puppus dat viry evenin', an' ivery now an' den de moon'd peep t'rough, jes' ez swate as yer plaze, an' thin, loike wan uv these here flirtatious wimin, away she'd hide hersel' behind the fus' cloud she could fin'—she wuz jes' ez pernickerty ez possibul.

"Hinnessy, me darlint," sez I, "we'll hev to trus' to Providince to git acrost thet stable yard to the intrunce way. Ef yer cayn't see, I'll lead yer wid wan han' an' hol' up me bes'skirt wid the oder. An' I'll carry me cologne bottle 'long in case eder wan uv us falls down in the mire. So's we tuk our couridge in han', an' whin I'd led Hinnessy crost the loose boards an' over the miry places, we come to the intrunce stips.

"Whar's the loight?" sez Hinnessy, a-scrapin' the mud off'n his shoes thet wuz oncst so shiny.

"Oh, niver moind the loight," sez I; but I was thet trimbly I could hardly spake. "We knows the way upsteers ez well ez ef ther wuz a loight. Yer follow me, Hinnessy, me darlint, unles' yer rayther go an' hunt up the store boy what loights up the place."

"'Tain't moy business to hunt up the office boy," sez Hinnessy. "Why don't some uv thim wimin what runs this show git the 'lectric'ty turned on?"

"Yer fool!" sez I, "thet's jes' loike the min uv this here place—they 'spects the wimin to furnish the 'lectric'ty ez well ez the inergy. Yer kin fin' yer own way up thim stips," sez I. An' I wuz thet mad thet I lef' Hinnessy fumblin' roun' in the dark on the fus' landin'; an' I took me skirt an' me couridge in han', an' went up wan stip at a toime; but bein' rale stout loike, I wuz plum tuckered out whin I got to the second landin'. Thin I look back an' call to Hinnessy, "Come roight 'long, me darlint. There ain't no loight, but mebbe we mistook the toime for the performince to begin. Whin we git upsteers, we kin set down an' res' a bit till the augience essembles."

"Whar be yer, Bridgit?" sez Hinnessy, sort uv plaintive loike; I ain't foun' the secon' landin' yet."

Thet viry minit, I heerd a terribul thumpin' what sinds me heart to the throat, case I knew it wuz Hinnessy tumblin' down thim dark stips. I wuz about to yell out to the store boy, whin he come runnin' an' struck a match to the lamp in the intrunce, an' thin I could see Hinnessy lyin' at the bottom uv the stips kicking loike fury, an' rale red in the face; but he wuzn't much hurt, only mad—'case I've seen him look loike thet before.

"Bridgit Hinnessy," sez I to meself, "yer'd better hurry an' git a fron' sate 'fore Hinnessy finds his feet again an' makes yer go back home wid him, straight off"; so I did go roight 'long to the fron' uv the room. The store boy wuz placin' the ladder under the swingin' lamp, an' prisintly, in the twiloight uv the place, I saw siv'ril shadows riz up loike ghosties. I wuz thet skeert, I mos' yelled agin, till I see 'twuz two or t'ree ladies what belongs to the Lit'ry S'ciety, comin' out uv the far corner.

"Moy faith! yer airly," sez I, all in a flutter, whin I discivered the Prisidint among 'em. "Hev yer been here long, mum? Whar's the res' uv the Club?"

"I t'ought I would set 'em a good eggsample," sez she, sort uv meek loike.

"Sure, an' yer hev, mum," sez I. "Didn't yer heer Hinnessy tumblin' downsteers? It wuz rale good uv yer ladies not to snicker, but he ain't hurt, mum, only mad, loike thet ole black cow thet tears 'roun' the villige uv noights, scarin' the ladies to death."

What about the intertainment, Mis' Maloney? Ez I wuz tellin' yer a while back, it wuz *yes' gran'!* Whin the swingin' lamps got het up, they casts a glimmer roun' the room, an' prisintly, the people come, an' things got rale lively. The stage wuz decorated wid a pianner an' some cheers an' wan big fern thet looked jes' beautiful, a settin' thar ez proud loike an' dignified. Thin the musishuns an' the actors come in, an' the Cheermin, he 'rived, an' they begin to talk all at wanst among theyselves.

"Thet pianner's set the wrong way," sez wan uv the musishuns, lookin' rale worried loike. "Cayn't the gintlemin turn it roun'?" sez she.

"The pianner hez a brokin leg, mum," sez the program manager. "It cayn't be moved widout fallin' down."

"They ain't but wan pianner stool," sez anoder lady what hed to play in a *jewett*.

The program manager's face got rale red thin, an' she sez, sez she, "I ain't on the 'Rangemint committee, but I'll see what I kin do," an' off she went down in the augience to git some wan to go for anoder pianner stool.

"They ain't no pianner *lamp*," sez wan uv the readers. "How's we goin' to read by thim swingin' lamps way off yonder?"

"It's too bad for anything," sez the onliest wan uv the 'Rangemint committee what showed up. "I'll go an' borrer wan this viry minit"; an' off *she* went to git a pianner lamp. Whin it come, it wuz a rale purty parlor lamp wid a foine brass stan' to it; an' wan uv the gintlemin, he stepped up rale gallant loike, an' sez:

"Allow me, mum," an' he stroikes a match an' takes off'n the chimbley, an' thin he looks 'roun' wid a sort uv smoile on his face an' sez, "They ain't no *wick* in this here lamp, mum."

Ivirybody would 'a' laughed ef it hedn't been sich a solemn toime, the augience all awaitin' for the performince to begin; an' the onliest member uv the 'Rangemint committee, she turned rale pale loike for a minit, till wan uv the singers stipped for'ud rale swate loike an' sez, "I'll find yer a loight for the pianner over to my house," an' off *she* went to git anoder lamp.

Thin there wuzn't no doorkeeper; or, ef there wuz, he niver showed up. Some folks do say thet he wuz at the Free Medicine Show over to the Common yonder; an' wan uv the ladies, she kep' wan eye on the door an' the oder on to the min thet come in, tryin' to find wan thet wuz trusty an' obligin'—thim bein' the qualities for a good doorkeeper, ginerally spakin'. An' prisintly, she spied wan uv thim hon'ry members—a rale quiet gintlemin, who hed jes' foun' him a good sate, out uv soight loike; an' he wuz preparin' to injoy the evnin' widout both'rin' 'bout nothin'. I felt rale sorry for him whin he hed his juty set before him so plainly thet he couldn't fin' no eggscuse nohow. Thin whin they got the doorkeeper settled, an' the pianner lamp—the wan wid a wick—wuz lit up.

Didn't the intertainmint niver come off? Oh, yis, Mis' Maloney. Whin they *did* git started, it wuz *jes' gran'*, ez I tell yer a while ago. What wuz the leading piece? Oh, it wuz the foinest music I iver heerd—t'ree wimin' playin' together—wan uv 'em took the pianner an' wan the stringed instrumint; the oder, she wuz so far back, I couldn't make out what she hed, but I rayther think it wuz wan uv these here leetle music boxes. Well, they played *jes gran'*—all t'ree uv thim to wanst. Thin a young man come out an' sing in a rale deep voice somethin' 'bout a Bell Buoy; an' there wuz readin's an' selecshuns thet brought down the house.

What wuz the bes', Mis' Maloney? La, I kin hardly tell, but ef yer axes which wuz the purties', I 'lows it wuz thet lady in the pink gown thet hez sich lovely dark eyes an' a pink bow on the top uv her head. Moy gracious!—ain't she a foine gownd on, wid a train thet swept the floor, an' flounces all the way up; an' it shimmered in the loight whin she moved, an' whin she wuz spakin'—Moy, 'twuz purty—thet pink gownd jes' *"took the cake,"* sez Hinnessy to me whin we wuz talkin' it over to oursel'.

What did she spake, Mis' Maloney? La, I kin hardly tell, I wuz so takin' up wid lookin' at thet pink gownd—but I 'lows it wuz somethin' 'bout a "Lily white doe" an' a young man

thet acted rale noble to go halves wid his swateheart on the property.

Did the great tinner singer come? Yis, indade—I mos' forgit to tell yer 'bout him. Yis, indade, he come, an' he'd better *hed* uv come, whin he'd made so much trouble, a-choosin' the wrong noight an' gittin' the community so het up it'll tek a month to git iverybody in a good humor agin. Jes' at the las' minit, whin all the res' uv the troubles wuz inded, an' the musishuns wuz about to stroike up the fus' chune, a min come runnin' in an' sez, sez he:

"Thet train done broke down wid the tinner singer way down the road—he ain't goin' to git here to-noight."

"Beded!" sez the Cheermin, "thin we'll begin the show widout him!"

The performince wuz jes' a-goin' foine, an' the lady in the pink gownd wuz spakin' rale swate loike, whin all on a suddint, thet brokin' down ingine wint "Toot-toot-toot-toot!"—an' iverybody didn't know whether to laugh or to git mad. Thin the Cheermin, who al'us is equal to the 'casion, he riz up an sez:

"The sargint will plaze go an' shet up thet ingine an' bring the tinner singer right 'long to Sintril Hall, 'fore anything wus happens to him."

Thin iverybody jes' clapped whin they see the tinner singer comin', an' the Cheermin, he "kissed the Blarney Stun" wus thin iver! An' thet wuz moighty pleasin' to the augience.

Could the tinner singer sing? Moy gracious, Mis' Maloney, yer wouldn't ax sich a question ef yer'd been widin a moile uv Sintril Hall, an' heerd him wanst. He wuz a rale *little* fellow, too,—not any bigger thin yer Tommy there—an' he hed to stan' on tip-toe to git the soun' out; but whin it come, moy gracious! it wuz a rale thunder clap—an' me a-settin' roight under the loightnin' flash, so to spake. It looked loike thet tinner would split his t'roat a-wrestlin' wid the muscles inside. Moy! it wuz *jes' gran',* I tell yer, an' the augience clapped till they wuz a'mos' dead.

What'd he sing, Mis' Maloney? I cayn't eggsactly say, I wuz so takin' up a-watchin' the tinner's mouth—the soun' rolled out rale dape wan toime, an' rale hoigh anoder—moy! it wuz *jes' gran',* ez I tell ye a while back. I look at Hinnessy, an' he wuz clappin' wid the res' an' in the bes' humor—I ain't 'fraid to go home wid him no more thet noight.

Couldn't the tinner singer sing soft? Yis, indade, Mis' Maloney, whin he choose to; an' it wuz jes' lovely whin he wuz singin' thet 'ligious piece—ivirybody wuz intranced whin he kep' a-holdin' on to thet Hosanna—moy! it wuz *jes' gran',* ez I sez a while back.

What toime wuz it? How kin I tell? It wuz nigh on to tin o'clock whin thet ingine began to toot, an' it must hev been elivin whin the tinner singer hed finished wid the augience; but thet ain't nothin' cornsid'rin' the circumstinces uv the case, an' the needs uv the Lib'ry.

Wuz thet all uv the program? No, indade, Mis' Maloney. We hed to git home after thet; an' it come on to rain an' it wuz a job tryin' not to git me bes' silk skirt soaked t'rough. An' the people thet come in the open kerridges hed the foines' kind uv a toime—case it thundered an' lightnined *jes' gran'*—an' they hed *"sich fun,"* they say! The ladies wrung the water out'n they clo'es an' hung up they hair to dry over noight—moy! it wuz *jes' gran'!* But some on 'em got the neuralgy—the Program manager an' the Cheermin amongst the res', an' thet wuz a pity after all thet they had gone through beforehand an 'afterwurds.

Am I goin' agin? Moy, gracious! Yis indade, Mis' Maloney—the viry nixt toime I gits the chance; an' I'll stop by for you ef yer loike, Mis' Maloney, thet I will, mum. Good-noight!

THE RETIRED MAN.

A TRUE STORY.

NOT long ago we were driving though a quiet country village, in which every house seemed to indicate prosperity. Our companion, who knew the locality well, said that most of the residents were retired merchants or farmers.

Our own acquaintance has principally been among people who led strenuous lives, and we asked, "What do retired men, who are neither sportsmen nor readers, do with themselves?" The question had often occurred to us. Men who have no strong intellectual appetites, too self-respecting to lounge around the taverns, too decent for any vicious amusements, too sluggish for botanic or geological rambles, it had seemed to us that such persons must often find time heavy on their hands. A neighbor had told us that he had once observed a curious instance of the retired man's desire for partial occupation. Someone dropped into the village postoffice, got his own mail, and then good-naturedly inquired if there were any letters for Mr. Smith. There were, and the obliging person drove up to Mr. Smith's gate, and left them. Mr. Smith did not like this. He was in the habit of going for the mail every afternoon, and the going and coming filled in the greater part of an hour. He was annoyed to feel that his customary diversion had to be postponed for twenty-four hours.

But this is wandering from our direct question. The man whom we addressed, said: "It is hard to tell how some retired men do occupy their time, but Mr. Blank works harder than he used to do." Blank was, or rather had been, a farmer, not fond of manual labor, who preferred to give directions to his employes to handling the rake and pitchfork. It was necessary for him to oversee their toils, but he did not exert himself more than was necessary.

After middle age arrived, Blank fell heir to a legacy, and promptly decided that he would retire. His farm was a good one, his live stock was in excellent condition, his buildings were durable, and it was easy to sell everything at a good price. But the next thing to do was to choose a home, and Mr. Blank felt that he must live in the country. He could not, he thought, be comfortable without a horse, a cow, and a few chickens. Next it occurred to him that it would be extravagant to engage a hired man to care for the animals; but they must be cared for, and Mr. Blank did the work himself.

Blank is content. He curries the horse, milks the cow, feeds the chickens, gathers the eggs, and breathes "his native air in his own ground." But the rural philosophers, as they sit on the fences, comment on the fact that Mr. Blank works harder since his retirement than in the days of his activity.

HOUSEHOLD HINTS.

In ironing old silk do not dampen it at the moment, but at least an hour before. Sprinkle it thoroughly and roll it up as tightly as possible in a towel. The iron should be tried on a scrap of the silk first; silk varies in quality and thickness, and an iron which is too hot for one cloth is just right for another.

An inexpensive and convenient arrangement for a bed in a living room or parlor may be made by getting a box spring and having a carpenter make a box for it to rest upon. The frame should be about six inches high and made with castors so it will roll easily. Put a hair mattress over the springs. This may be covered by a couch rug thrown over it or by having a pleated valance of velours or handsome tapestry, with an inch-wide heading sewed to the upper edge of the springs, and covering the sides and top of the mattress with the same material. When needed for a bed it can readily be turned on the other side. With plenty of sofa pillows this will make a handsome as well as convenient piece of furniture.

Even the washtub may become a comparative luxury at the chemist's touch. A neutral soap must be used if the color of the fabric is worth considering, and few soaps are neutral. Pure castile is one that enjoys the distinction. The water always should be sufficiently warm to relax the fibres of the texture. The cold water dip for clothes is a mistake. Boiling water is almost as objectionable. It causes too great contraction of the texture. It has a use, and that is to make washed clothes antiseptic. A good test for goods before selecting the soap that will be used in washing them is by placing a small sample in ammonia and another in vinegar. If vinegar changes the color, the material should not be washed in any acid solution. If the color remains bright, or becomes even brighter, acid soaps may be applied. If ammonia changes the hue, an acid must be used.

Black lace that has become limp and faded will look much fresher if dipped in strong coffee in which a few grains of gum arabic have been dissolved. Then press it smoothly upon a clean pane of glass or marble slab, pulling out each point, and being careful to keep it straight. Let it remain until dry. When it is removed it will not need ironing, and will have a fresh, new look that lace which has been ironed always lacks. White lace that has been washed and starched may be dried in the same way.—*New York Observer.*

A single bunch of the great English grapes, single ones of which are larger than "giant" olives, is served on a handsome piece of cut glass or silver, no other decoration being necessary. With the grape scissors which accompany the bunch, each guest clips off a few grapes. This is a dainty English custom and it does away with the fuss of many skins and seeds, which are so unseemly at table.

Next week will be commenced a Serial Story by Virginia C. Castleman entitled "The Shadow Lifted," being a sequel to her former story, "The Long Shadow."

Church Kalendar.

✠

Oct. 1—Thursday.
" 2—Friday. Fast.
" 4—Seventeenth Sunday after Trinity.
" 9—Friday. Fast.
" 11—Eighteenth Sunday after Trinity.
" 16—Friday. Fast.
" 18—St. Luke, Evangelist. Nineteenth Sunday after Trinity.
" 23—Friday. Fast.
" 25—Twentieth Sunday after Trinity.
" 28—Wednesday. SS. Simon and Jude.
" 30—Friday. Fast.

KALENDAR OF COMING EVENTS.

Oct. 20—Pan-American Conference of Bishops, Washington.
" 27-29—Missionary Council, Washington.
Nov. 3—Church Congress, Pittsburgh.
" 11—Dioc. Conv., Albany, Michigan City.
" 12—Dioc. Conv., Michigan.
" 18—Dioc. Conv., New Hampshire, Honolulu.
Dec. 1—Dioc. Synod, Springfield.

Personal Mention.

The Rev. W. H. L. Benton of the Church of Our Father, Foxburg, has accepted a call to the rectorship of the Church of the Nativity, Crafton, Pa., and will enter upon his duties on Dec. 1st.

The address of the Rev. Geo. Clarke Cox, rector of Calvary Church, Cincinnati, Ohio, is 3780 Clifton Avenue.

The permanent address of the Rev. W. K. Damuth, rector of Calvary Church, West Philadelphia, is 4112 Ogden Street.

On account of a renumbering of houses, the street address of the Rt. Rev. Joseph M. Francis, D.D., Bishop of Indianapolis, is changed from 1515 Central Avenue, to 1549 Central Avenue.

The Rev. Almon Jaynes has accepted a call to become assistant at St. Paul's Church, Syracuse, N. Y., where he will enter upon his duties November 1st.

The address of the Rev. W. Allen Johnson is 1502 Wood Avenue, Colorado Springs, Col.

The Rev. Arthur B. Livermore, late of Morganton, N. C., succeeds the Rev. C. B. K. Weed as vicar at Trinity Chapel, Olympia Mills, Columbia, S. C.

The Rev. A. Mackenzie has resigned the rectorship of Grass Valley, Calif., to accept a professorship in a government school in Japan.

The Rev. J. A. McCleary and Mrs. McCleary have returned to Edgewater, N. J., after a visit of six months in Muskoka, Canada.

The Rev. Geo. Moore, D.D., formerly rector Momence, Ill., has been appointed curate of St. Stephen's Church, Jacksonville, Fla., by Bishop Weed.

The Rev. P. Murphy, General Missionary in the District of Boise, requests that all mail be addressed to him at Cody, Wyoming.

The address of the Rev. E. A. Osborn is changed from Wymore, Neb., to St. John's Rectory, Parkville, Long Island, N. Y.

The Rev. G. H. Patterson, after a successful ministry in St. Paul's, Nantucket, Mass., has resigned.

The Rev. Frederick F. Reese, rector of Christ Church, Macon, Ga., has accepted the call to Christ Church, Nashville, Tenn.

The address of the Rev. G. Monroe Royce has been changed from Munich to The Authors' Club, 3 Whitehall Court, London W., England.

The Rev. Ferdinand Ruge, lately ordained by the Bishop of Milwaukee, has accepted an appointment as curate of the Church of the Messiah, Glens Falls, N. Y., in the Diocese of Albany.

The address of the Rev. S. P. Simpson, until further notice, is 418 West 20th St., New York City.

The Rev. J. T. Shurtleff, Secretary and Registrar of the District of Sacramento, has resigned charge of Auburn and accepted the rectorship at Eureka, where he began work Oct. 1st. All mail for him should be addressed to Eureka, Cal., and not to Auburn as heretofore.

The address of the Rev. Reginald H. Starr, D.D., is changed from 17 West 8th St., to 565 West 161st St., New York City.

The address of the Rev. C. R. Stearns is changed from Lancaster, Ohio, to 529 Monroe St., Brooklyn, N. Y.

The Rev. J. D. Van Fleet, late rector of Charles City, has accepted the rectorship of Christ Church, Waterloo, Iowa.

The Rev. William Copley Winslow, D.C.L., has returned for the winter to 525 Beacon St., Boston, where he may be addressed.

ORDINATIONS.

Deacons.

Pittsburgh.—On Sunday, Oct. 4th, at Trinity Church, Washington, the Rt. Rev. Cortlandt Whitehead, D.D., admitted to the diaconate Mr. Lefferd Merle Alexander Haughwout. The Bishop preached the sermon, and the candidate was presented by the rector of the parish, the Rev. C. M. Young, who on account of his long acquaintance with the candidate, made the address to him after the sermon. The Rev. Mr. Haughwout has been put in charge of Trinity Mission at Patton, under the direction of the Archdeacon of the Diocese.

Tennessee.—On Sunday, Oct. 4th, Mr. S. R. McAlpin, formerly in the work at Merrilton, Ark., was ordered deacon in St. Matthew's Church, Covington, Tenn., by Bishop Gailor. The Rev. Thomas D. Windiate, rector of the Church of the Good Shepherd, Memphis, Tenn., read morning prayer and made an address and afterwards presented the candidate. The Rev. Francis Moore of Trinity Church, Mason, read the Litany and the Bishop preached the sermon.

Priests.

Ohio.—On Wednesday, Oct. 7th, at Trinity Church, Findlay, by the Bishop of the Diocese, the Rev. Frank Roudenbush, rector of the church, was made priest. The Holy Communion was administered to the clergy only, and the Rev. Alsop Leffingwell preached the sermon.

DIED.

Fickardt.—Entered into the rest of Paradise, on the morning of Oct. 5th, 1903, at Circleville, Ohio, Mrs. Caroline Lutz Fickardt, in the 77th year of her age.

"In the communion of the Catholic Church."

IN MEMORIAM.

Fell asleep at quarter to four o'clock on the afternoon of Friday, July 17, 1903, in Richmond, Virginia, Mary Ellen Tanner.

There were many sad hearts when it became known that "Miss Ella," as she was familiarly called, had closed her eyes upon the scenes of this life; and yet there was rejoicing in the knowledge that when she should again open them she would be a partaker in the beautiful vision of "that great city, the holy Jerusalem, descending out of heaven from God."

For more than two years Miss Tanner had been a great sufferer, but rather than give her relatives and friends distress of mind, she endured the pain without murmuring, and always appeared with smiling face and cheery word.

She numbered among her friends persons of both high and low degree, and all who had the honor of her friendship loved her for her kindly nature and fascinating manner, possessing, as she did, all the charms and graces of a Virginia gentlewoman.

During her early womanhood she made many sacrifices in order to educate a younger brother, and her devotion to him and his son, both of whom are clergymen of the Church, continued to the end.

She was among the founders of Moore Memorial Church (now known as the Church of the Holy Trinity), and was never absent from any regular service unless kept away by sickness or out of the city. Her funeral took place from this church on Sunday, July 19th, at half-past five o'clock, and an hour later she was laid to rest in Hollywood to await the sound of the archangel's trump and to receive from the Master's hands the crown of victory promised all those who are faithful unto death.

She died as she lived: "in the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable religious and holy hope."

Minute on the Death of the Rev. Dr. Henry Robert Percival.

The Catholic Club of Philadelphia desires to express, as well as by written words it may, its sense of God's goodness in the remarkable life of its late member, Henry Robert Percival, and its devout acceptance of the same goodness in his falling asleep.

We found in him an example, a guide and stay, and a helper in all departments of our sacred calling, in such generous measure, both of strength and kindness, that we cannot now see how his place is to be filled. God made him the instrument of many graces to us. His deep and abundant learning were always at our service. Our narrowness of mind and the frequent distresses of our hearts have been enlarged and comforted by his intellectual and spiritual greatness. He was one with us in a surpassingly sweet brotherly kindness and a mighty willingness to help. Quick as a great strategist and vigilent as a perfect sentinel to perceive every movement that threatened the holy cause of the Catholic Faith, and to take advantage of every opportunity of advancing the Glory of God, he not only contended earnestly for the Faith, but inspired many others to be zealous with him. Yet his warfare was not with bitterness and earthly passion. Rather, he has left us an example of broad-minded firmness for the truth and chivalrous gentleness—an example we greatly needed.

Thinking of the benificent graces manifested in the earthly life of God's servant, who was from his childhood so religious, and so willing to spend and be spent for the one only cause, we thank God that His Holy Word has taught us to pass by our natural grief and to find inspiration in the more faithful persuasion that not only does he whom we love, rest from his labors, but that his works do follow him—that the One Only Commander has placed his now unburdened soul where he shall yet more effectually and joyfully serve the blessed interests of the Lord Jesus, and promote that cause which is his and ours only inasmuch as it is the cause of Infinite Love.

Requiem aeternam dona ei Domine, et Lux perpetua luceat ei.

Rev. Alden Welling.

The members of The Catholic Club of Philadelphia record with deep feeling their sense of the great blessing and privilege they have had in being associated with the late Alden Welling, Priest of the Church of God.

From many sources, testimony comes to us of his holy character and fidelity to his high calling. We remember his gentleness, dignity and kindness by which the pleasure and profit of our meetings were enhanced, and would add our testimony to that of the many persons who came under his influence in various ways and were thereby brought forward in holy affections and nearness to our Lord. While we feel for this present life the loss of his presence among us, we rejoice in the persuasion that he is called by Him whom he so diligently served here to great joy and felicity and rest from his labors.

May we faithfully heed his good example and meet with him face to face again in the assembly of the redeemed.

WANTED.

Positions Wanted.

WANTED by young priest, position as curate in or near New York City. Would be contented with small salary. Prefer church with "Catholic" ideals. Desire change that I may be nearer home. Address "Y," care of The Living Church, Milwaukee.

ORGANIST AND CHOIRMASTER. English trained, thoroughly qualified and experienced, desires position. Fine player and successful choir trainer; earnest worker, Churchman and communicant, single, aged 30. Accustomed to large organ and choir, good musical services, recitals, cantatas, etc. Highly recommended by Bishop, clergy, and profession. first-class testimonials. Good organ and salary essential. Address "Organist," Box 75, Cooperstown, N. Y.

FOR SALE.

SMALL PORTABLE PIPE [illegible]. Rev. W. O. CONE, [illegible]

PARISH AND CHURCH.

COMMUNION WAFERS AND SHEETS. Samples to clergy. Miss A. G. BLOOMER, Montrose-on-Hudson, N. Y.

CHOIR EXCHANGE.—Cathedral-trained English organists will arrive September and October, and will be available for positions—$500 to $1,000. For testimonials and photographs write the JOHN E. WEBSTER CO., 5 East 14th Street, New York.

GIRLS FRIENDLY SOCIETY IN AMERICA, 1903.

The annual meetings of the G. F. S. A. will take place in Chicago, Ill., on Nov. 3, 4, 5, 6.

The Central Council will hold its first meeting on Tuesday, Nov. 3.

The service of Holy Communion will be at Grace Church at 8 A. M. on Wednesday, Nov. 4.

The Associates' Conference will be held on Thursday, Nov. 5, at 2:30 P. M.

All Associates and Churchwomen are cordially invited to attend the service and meetings.

EVE ALEXANDER.
Gen. Sec. G. F. S. A.

October, 1903.

APPEALS.

A clergyman earnestly appeals to the stewards of God's bounties in behalf of a worthy unmarried layman, whom he has known for many years. He has always been an esteemed member and earnest worker in the Church, and acceptably served for years as a licensed lay reader under Bishop Starkey. Through long sickness in his family he incurred a debt that bears high interest, and through injury in an accident he is unable to earn his former income and pay this debt.

Will not those blessed with means count it a privilege to set this brother on his feet again? Any further information will be gladly given.

Bishop Scarborough kindly writes me, "You may refer to me in any appeal you make, and I will gladly endorse you," and enclosed a contribution of $10. BENJAMIN R. PHELPS,
Assistant at Riverside (N. J.) and vicinity.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

Is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions*.

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, $1.00 per year. Send for sample copies.

OTHER PUBLICATIONS OF THE BOARD, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,
General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

ACKNOWLEDGEMENTS.

ST. JOHN'S COLLEGE BUILDING FUND.

The Rev. F. L. H. Pott, D.D., President of St. John's College, Shanghai, China, begs to acknowledge with thanks the following additional gifts to the College Building Fund: St. John's Church, Phelps, N. Y., $6; Miss Pegman, $5; Mrs. J. A. Williamson, $5; Mrs. J. D. Baker, $25; Mr. J. D. Baker, $25; Mr. Holmes Baker, $25; Miss L. L. Rodgers, $50; Miss Carrie Johnson, $1; "Anon," $6.50; Mrs. John Boyd, Jr., $5.

Contributions from givers in the United States, $13,575.62. Contributions in the field from Chinese givers, $6,454.95. Amount needed to complete the fund, $4,969.43.

BOOKS RECEIVED.

LITTLE, BROWN & CO. Boston.

Elizabeth's Charm String. By Cora B. Forbes. Illustrated from photographs. Price, $1.20 net.

Brenda's Bargain. A Story for Girls. By Helen Leah Reed, author of *Brenda, Her School and her Club*, etc. Illustrated by Ellen Bernard Thompson. Price, $1.20 net.

GINN & CO. Boston.

Allen & Greenough's *New Latin Grammar* for Schools and Colleges, founded on comparative Grammar. Edited by J. B. Greenough, G. L. Kittredge, A. A. Howard, and Benjamin D'Ooge.

A Latin Grammar. By William Gardner Hale, Professor of Latin in the University of Chicago, and Carl Darling Buck, Professor of Comparative Philology in the University of Chicago.

THE CENTURY CO. New York.

My Old Maid's Corner. By Lillie Hamilton French, author of *Hezekiah's Wives, Homes and their Decorations*, etc. Price, $1.00 net. 16mo, 227 pages. Postage, 6 cents.

Sixty Jane. By John Luther Long, author of *Madame Butterfly, Prince of Illusion, Naughty Nan*, etc. 12mo, 208 pages. With frontispiece. Price, $1.25.

The Yellow Van. By Richard Whiteing, author of *No. 5 John Street* and *The Island*. 12mo, 400 pages. Price, $1.50.

Translations. By Mrs. C. V. Jamison, author of *Lady Jane Timothy's Pickup*, etc. Small quarto, 275 pages, thirteen illustrations by Benda. Price, $1.20 net; postage, 17 cents.

A Book of *Cheerful Cats* and other Animated Animals. By J. G. Francis. Board binding. Price, $1.00.

Baby Days. A New Selection of Songs, Stories, and Pictures for Very Little Folks. With an Introduction by the Editor of *St. Nicholas*. 300 illustrations. Quarto. 192 pages. Price, $1.50.

THE AMERICAN TRACT SOCIETY. New York.

Pioneer Missionaries of the Church. By the Rev. Charles C. Cregan, D.D., author of *Great Missionaries*, etc. Price, $1.25.

Journeying in the Land where Jesus Lived. By Gerard B. F. Hallock, D.D. Price, $1.50.

BROADWAY PUBLISHING CO. New York.

The Christ. An Illustrated Poem Covering the following Phases of the Life of Christ: The Nativity, His Reception, The Temptation, His Works, His Passion, His Burial and Resurrection, and the Ascension. By C. C. Thompson.

THOMAS Y. CROWELL & CO. New York.

Handy Volume Classics. Pocket Edition:

The Conduct of Life. By Ralph Waldo Emerson. With an Introduction by Andrew J. George, M.A. Price, cloth, 35 cents; limp leather, 75 cents.

Past and Present. By Thomas Carlyle. With an Introduction by Frederic Harrison.

Selected Essays of Michael de Montaigne. Translated by Charles Cotton. Edited, with Biographical Introduction by W. Carew Hazlitt.

Elizabethan Dramatists. Marlowe's *Dr. Faustus*, Jonson's *Every Man in His Humour*, Beaumont and Fletcher's *Philaster*. With an Introduction and Notes by George Ansel Warfous, A.M.

Frondes Agrestes. Readings in *Modern Painters*. Chosen at her pleasure, by the author's friend, the younger lady of the Thwaite Coniston.

The Autobiography of Benjamin Franklin. With an Introduction by Nathan Haskell Dole.

CHARLES SCRIBNER'S SONS. New York.

In the Grip of the Mullah. By Captain F. S. Brereton, author of *One of the Fighting Scouts, With Rifle and Bayonet*, etc. Illustrated by Charles M. Sheldon. Price, $1.20 net.

Old Testament History. By Henry Preserved Smith, D.D., Professor of Biblical History and Interpretation in Amherst College. Price, $2.50 net.

Thoughts for Every-Day Living. From the Spoken and Written Words of Malbie Davenport Babcock.

African Forest and Jungle. By Paul Du Chaillu, author of *King Mombo, The World of the Green Forest*, etc. Illustrated by Victor Perard.

The Direct and Fundamental Proofs of the Christian Religion. An Essay in Comparative Apologetics. By George William Knox, Professor of the Philosophy and History of Religion in the Union Theological Seminary, New York.

In the War with Mexico. A Midshipman's Adventures on Ship and Shore. By Cyrus Townsend Brady, author of *In the Wasp's Nest*, etc. Illustrated by William J. Aylward.

With the Allies in Pekin. A Tale of the Relief of the Legations. By G. A. Henty, author of *With Roberts to Pretoria, Redskin and Cowboy*, etc. Illustrated by Wal Paget. Price, $1.20 net.

Through Three Campaigns. A Story of Chitral, Tirah, and Ashanti. By G. A. Henty, author of *With Buller in Natal, The Bravest of the Brave*, etc. Illustrated by Wal Paget. Price, $1.20 net.

Face of the Red Cockade. A Story of the French Revolution. By Captain F. S. Brereton, author of *The Dragon of Pekin, A Gallant Grenadier*, etc. Illustrated by W. Rainey, R.I. Price, $1.20 net.

DANA ESTES & CO. Boston.

Sue Grim. By Pansie Belle Irving. Illustrated by A. G. Learned. Cloth, 12mo. Price, $1.25.

Pansies Children's Literature Series. Edited by Frederic Lawrence Knowles: *The Story of Little Daniel*, from the David Copperfield of Charles Dickens. Illustrated by Ethelbert B. Barry and others. Cloth, 12mo. Price, 75 cents net.

Little Jack's Christmas. By Ethelbert B. Barry, author of *Little Tongs Mission*, etc. Illustrated by the Author. Price, 40 cents net.

Lord Dolphin. By Harriet A. Cheever, author of *The Strange Adventures of Billy Tell, Mother Bunny*, etc. Illustrated by Dorothea W. Hosmer. Price, 40 cents net.

PAMPHLETS.

Report of the Ninth Annual Meeting of the *Lake Mohonk Conference* on International Arbitration, 1903. Reported by William J. Rose.

A Defence of Conformity to the Church of England. By Lemuel A. James, M.A., Priest. Rivingtons, 34 King Street, Covent Garden, London. Price, 1s. 6d. net.

Gloria. Twenty-five Hymns. By Henry H. Bonnell. Music by Sydney Thomson. Novello, Ewer & Co., New York. Price, 40 cents.

The Church at Work

ALBANY.

Wm. Croswell Doane, D.D., LL.D., Bishop.

Albany and Troy Clericus - Consecration of All Saints', North Granville.

The Albany and Troy Clericus began its regular monthly meetings again on Monday, Oct. 6th, meeting with the Rev. R. Cobb in the rectory of Christ Church, Troy. Nineteen priests were present. The essayist was the Rev. Dr. Sill of Cohoes, his subject was, Purgatory—What Next?

The Bishop of Albany will deliver the Biddell Lectures for 1903, early in November.

Tuesday, Oct. 6th, was a happy day for the little band of Churchmen at North Granville, N. Y. On that day the Bishop of Salina, the Rt. Rev. Dr. Griswold, acting for the Bishop of Albany, gave the name to and consecrated the Church of All Saints' and preached the sermon. The mission, though unorganized, has been in existence for many years, services being held in the large building, sometimes used for a militry school, under the leading of Mrs. Mary Hall Tanner. A church building was projected. The task seemed beyond their strength but not above her faith and, after the persistent effort of years, the "dream," as many called it, became a reality. The building is small, yet large enough for present need. It is built and furnished in the best possible way—there are several rich memorials, including a handsome East window, placed in the church by Mr. James Gillespie of New York. Mrs. George Lord has given a handsome brass eagle lectern in memory of her late husband who died in Paris recently. Mrs. Lord, who has a country house here, has assisted materially in the building and furnishing. Among the clergy assisting the Bishop were, the Rev. H. C. Plum, priest in charge, the Re. J. N. Marvin , diocesan missionary, the Rev. Jas. Meade, Whitehall; the Rev. Mr. Smith of the Diocese of Vermont, and the Rev. Mr. Warren of Ottawa. The church was beautifully decorated for the occasion by Mr. Wm. Thomas of New York. The church was completely filled. Messrs. Culver, Davis, and Lord were present, acting as hosts, and made the day most pleasant to all. The mission will be organized at once. In the evening, Bishop Griswold confirmed a candidate and preached in Trinity Church, Granville.

CENTRAL NEW YORK.

F. D. Huntington, D.D., LL.D., L.H.D., Bishop.
Chas. T. Olmsted, D.D., Bp. Coadj.

Improvements at St. Stephen's, New Hartford—Miss Huntington Declines Reelection on School Board.

New plumbing and other interior improvements have recently been made in the rectory of St. Stephen's Church, New Hartford (Rev. W. G. Bentley, rector), one parishioner bearing one-half the expense, and the ladies of the parish the other half.

The executors of the will of the late Mrs. Amy J. Perkins of Utica have commenced an action in the Supreme Court to secure a construction of certain terms and provisions of the will. The residuary legatees—the House of the Good Shepherd and St. Luke's Hospital, Utica, will probably not contest any interest of the Diocese which may appear, and the above action is considered an entirely friendly one.

Miss Aria S. Huntington, daughter of the Bishop, retires with this year from membership in the Syracuse Board of Education, after a service of six years. It is generally regretted that Miss Huntington cannot accept a reëlection which was assured to her by two political nominations. Her interest and time is so largely given to charitable work she cannot longer fulfil the duties of School Commissioner.

The October meeting of the Utica Clerical Union was held in the parish house of Zion Church, Rome, on the invitation of the rector, the Rev. Dr. Egar, who entertained the clergy at lunch. The Rev. John R. Harding made an interesting address on the Art of the Old Masters, and a few Cathedrals, as seen by him this summer. A suitable minute was adopted with reference to the near departure of Dr. and Mrs. Egar, expressing the good wishes and God-speed of all present.

CHICAGO.

Wm. E. McLaren, D.D., D.C.L., Bishop.
Chas. P. Anderson, D.D., Bp. Coadj.

Work of the Sunday School Commission—Meeting of the G. F. S.—Cornerstone laid—Bishop Anderson in Toronto—West Side S. S Institute—Death of Mr. W. G. Hibbard.

Here is a summary of the three initial Conferences as arranged by the Sunday School Commission, and as the seven subjects chosen for instruction, as well as for eliciting the opinions of teachers, though introduced by the same speakers on every occasion, will each be discussed by an entirely different set of interested individuals. So complete a threshing out ought to result as to insure valuable practical results. For brevity's sake, referring to these topics by the numbers assigned last week, we had No. 1 before the North side Sunday School workers on the evening of the 7th, in the Church of our Saviour, Fullerton Avenue. The rector, the Rev. J. H. Edwards, presided, and introduced the Rev. Herman Page of St. Paul's, Kenwood, who made an address on The Content of Religious Instruction, which gave evidence of thoughtful preparation and replete with suggestions growing out of experience. He maintained his position that religious principle was the chief thing to be taught; and to this end the primary subjects should be the Life of Jesus Christ, the facts of our most holy faith, the Creeds, the Christian duties as deduced from knowledge of the Commandments, the necessities of our Christian life, with illustrations from Church history. A general discussion followed, participated in by several of the ninety teachers present, who represented 1,288 pupils of North side Sunday Schools. The first Sunday School Teachers' Conference on the West side, in the Epiphany, Ashland Ave. and Adams St., of which the Rev. J. H. Hopkins is rector, held the same evening, was attended by 64 teachers and clergymen, representing 14 parishes. Subject No. 3 was neatly introduced by Mrs. D. B. Lyman of Emmanuel, La Grange, so well known as the President for some years of the diocesan Woman's Auxiliary to the Board of Missions. She advocated in her earnest, quiet, taking way the setting apart of one Sunday in each month by all Sunday Schools for the one subject of the study of Missionary work. Here, too, the discussion was general in character, and disclosed divergence of opinion as to the feasibility of such a scheme, except to the detriment of such instruction as hitherto has been given in the schools. On the South side, and in the Church of the Redeemer, 56th St., South Park—still without a rector—the topic No. 4 was handled, in the enforced absence of the Rev. W. C. De Witt, by the Rev. E. A. Larrabee of the Ascension, in an opening address characterized by a layman as being "of his usual high order." He first expounded the underlying principles of "Worship"; and then gave his experience with the Children's Eucharist as a part of the regular Sunday School work in his parish. The discussion was quite general; and the thought was expressed that, perhaps, in our Sunday School work, and especially in the service, we had strayed too far away from first principles. The chief speaker asserted that this Eucharist appealed in an especial manner to mission children. At this point a teacher present from a different parish, who received her training at the Ascension, declared the children's Eucharist to be the most vivid recollection of her childhood. The attendance was relatively small, probably owing to the remoteness of the church, only 40 being in attendance to represent 8 of the 21 parishes and missions south. In other respects, however, the meeting was deemed, judging by the expressed opinion of the attendants, a decided success. The next Conferences will be held on the evening of Nov. 4th—only South side being on 11th.

The Local Council of the diocesan G. F. S. met a few days ago, and completed arrangements for the entertainment of the Central Council of the American chapters, and the following programme is to be followed: At 3 P. M. of Nov. 3d the executive committee will meet in the Church Club rooms. At 6 P. M. the members will be given tea in Grace Hall. After which organization will be effected, and reports of the whole received. On Wednesday, Nov. 4, there will be an early celebration of the Eucharist in Grace Church, with a second celebration at 11, when Bishop Anderson is expected; and the sermon will be preached by the rector, the Rev. W. O. Waters. Luncheon will follow; and then a business meeting, at which the national President's address will be read, and the officers for the following year elected. In the evening, Miss Fanny Groesbeck, diocesan President of the G. F. S., tenders a reception at the Hotel Metropole, Michigan Avenue and 23d Street. All day meetings, on Thursday, Nov. 5, will be held in St. James', with a luncheon preceding an afternoon Conference of Associates, to which all Churchwomen are invited. In the evening, the Ascension chapter will give a tea; and after that the meeting will be for the members of the Central Council only. Unfinished business may necessitate a meeting on Friday, Nov. 6, in Grace Church.

On Sunday afternoon last Bishop Anderson laid the corner-stone of the new Church of the Holy Holy Comforter, at Kenilworth, a residential suburb 15 miles from the river, on the line of the C. & N. W. Railway. The Bishop's temporary indisposition had caused postponement from the 6th. A large congregation, including four of the clergy, witnessed this official commencement of a fine church to cost $12,000, which will be the first in the community: for hitherto the Rev. F. G. Jewett's people have worshipped in a semi-secular building. The Bishop goes to Toronto this week, as chief speaker at the annual Convention of Canadian Brotherhood. On the same day, the 11th, was observed the Harvest Home Festival of Grace Church, Oak Park, with very large congregations both

morning and evening. At the former the rector was preacher, at the latter the Rev. W. O. Waters of Grace, Chicago. The Men's Club of the church is to be addressed, at the monthly meeting on the evening of the 14th, by Mr. J. L. Whitman, jailor at the County institution; who is well-known in the community for his great interest in the moral well-being of the prisoners in his charge. The rector, the Rev. E. V. Shayler, represents the Diocese at the Missionary Council in Washington, on the 27th and following days.

The Northern Deanery, under the Rev. Dr. Fleetwood, is meeting this week on Tuesday in Grace, Galena (the Rev. S. J. Yundt, rector), and on Wednesday, on the invitation of the Rev. John Sage, formerly of Dixon in this deanery, in St. John's, Dubuque, on the Mississippi, and in the Diocese of Iowa.

The Southern Deanery will meet in the Church of the Good Shepherd, Momence, now in charge of the Rev. J. F. Milbank, on the 20th and 21st. The Dean, Dr. Duane S. Phillips, now in his 35th year as rector of St. Paul's, Kankakee, has issued an attractive programme. On the first evening the Rev. G. W. Farrar of Christ Church, Ottawa, will be preacher, and a social reception will follow. There will be the usual services and business before lunch on Wednesday, and a Conference on Sunday School work conducted by Mr. H. V. Seymour, Secretary of the Sunday School Commission. At the evening session the speakers will be the Rev. W. B. Walker of Joliet, A. B. Whitcombe of Chicago, and the Dean.

On the afternoon of the 11th the rector of the Atonement, Edgewater, organized a Chapter of the Daughters of the King, with Mrs. Deuel as provisional President for three months, and Miss F. Hunt as Secretary. The Rev. Dr. Deuel is to be preacher at the next meeting of the Chapters of the Diocese in Grace Church, on the 22nd.

On the evening of the 8th State's Attorney Deneen addressed the Epiphany Men's Club on "Crimes and Criminals," explaining the development of criminal character, and the Criminal Court's work in removing delinquent individuals from contact with others.

On the 8th was held in Grace Church, Hinsdale, the eighth quarterly meeting of the West Side Sunday School Institute, with an attendance of 103 teachers. This organization, now in its third year, takes in one or two suburban congregations to the West, such as those of Oak Park, Berwyn, Riverside, LaGrange, Hinsdale, etc. At the afternoon session the Rev. T. A. Snively was the speaker. Evensong at 5 P. M., said by the rector, the Rev. H. E. Chase, was followed by supper, and that by a general conference on the relation of the Institute to the work of the Sunday School Commission. But, as the two did not seem likely to conflict, it was resolved to continue the organization, which has done much to stimulate interest in all Sunday School work. The Rev. E. V. Shayler, President from the inception of the work, having declined nomination for a third year, the Rev. A. B. Whitcombe, rector of the Good Shepherd, Lawndale, was elected, with Mr. C. L. Chenoweth as Secretary, the new Council consists of the Rev. Messrs. H. E. Chase and A. G. Musson, Mrs. D. B. Lyman of Emmanuel, LaGrange, Mr. Drake and Miss Harris of Epiphany, and Mrs. Chenoweth of Oak Park, the interest of the latter, as of her husband, having been unflagging from the first. The next quarterly meeting, in January, is appointed for Grace, Oak Park.

If one were asked to name a pair of elderly persons prominent in zeal for the Church and her institutions in this Diocese, W. G. and Lydia Hibbard would be the names on the lips of all. The Diocese, and especially Grace Church, suffers all but irretrievable loss in the death last Sunday morning of the former at his home, 1701 Prairie Ave., aged 77. His end, though not unexpected, for he had been long a sufferer, was a great shock to the community, in which he was widely known for his business integrity and for his unstinted philanthropy. He was intimately identified with Chicago's history for no less a period than 58 years. William Gold Hibbard, born in Dryden, N. Y., began life here in 1845 as a clerk with Blair & Stinson, hardware merchants, and after six years' service with the firm of Tuttle & Gray, became a partner. In 1865 he bought out that interest in association with Mr. F. F. Spencer. Subsequently, by the admission of Mr. A. C. Spencer, a former fellow clerk, the firm became that of Hibbard, Spencer, Bartlett & Co., the largest dealers in hardware in the West, of which Mr. Hibbard was president up to the last. While the great fire of 1871 was in progress, Mr. Hibbard managed to save some of his store goods by hauling them to the family residence, then as now at 1701 Prairie Avenue, and thus was enabled, in a way, to resume business the day after. Within a year the firm was able to occupy a new building on the old site, but, less than two years ago, possession was taken of the magnificent structure facing on State and South Water Street, with the river on the north side. On the incorporation of his firm Mr. Hibbard applied the coöperative principle to his employees, many being now stockholders. An active vestryman of Grace Church, President of the Foundling Home, liberal as a supporter of St. Luke's Hospital, his charity, though generous in the extreme, was most unostentatious. He is survived by his wife, whom as Lydia Beekman Van Schaack, he married at Manlius, N. Y., in 1855; and these children were born to them: Mrs. Robert Gregory, Mrs. John Buckingham, Mrs. W. R. Stirling, Mrs. W. E. Casselberry, W. G. Hibbard, Jr., and Frank Hibbard. The funeral was from Grace Church at 2 P. M. of Tuesday.

CONNECTICUT.

C. B. Brewster, D.D., Bishop.

Convocation Meeting—Report of the Comfort Club—News Items.

The report of the Comfort Club, which has its headquarters at Hartford, has just been issued. It is connected with the Diocesan Branch of the Woman's Auxiliary.

"The chief object of the Comfort Club is to give such assistance as may be needed in our own Diocese to the clergy and their families, their widows and orphans. It is designed to offer this assistance in such a way that the giver and receiver shall know nothing of each other save as members of one household, the Church. It also aids Mission schools, hospitals, and Missionary stores among the colored people, white mountaineers, and Indians, also to supply Christmas and contingent boxes.

"The balance on hand at the beginning of the year was $18.28. Our receipts during the year were $413.78, making a total of $432.06. Our expenditures were $424.88, leaving a balance in the treasury of $7.18.

"The total value of articles received was $3,608.66. Forty-three boxes have been sent out during the year into the Diocese, to clergymen, candidates for Orders, and to daughters of our clergy studying on our scholarships; the total value of these boxes $2,352.52. Thirty-two boxes to Domestic Missions, valued at $1,435.67."

Most excellent work is being done by the Comfort Club, which was formerly known as the Bureau of Relief. It merits a larger support throughout the Diocese than has been as yet accorded it.

The rector of Grace Church, Norwalk, announces for Sunday evenings this fall a First Course in the Elements of Religion—Religion, God, Man, God-man, Baptism, Conversion, Repentance, Christianity. For Wednesday evenings, eight talks on the "Making of a Church"—The Foundation, The Walls, The Porch, The Nave, The Transepts, The Choir, The Sanctuary, The Roof. Prayers are offered, as for all, so especially at each service on the first Sunday in the month for the Church: on the second for the Clergy; on the third for the People; on the fourth for the Nation: on the fifth for Missions. The church is open daily from 9 in the morning until 5 in the evening. The rector is the Rev. James Benton Werner.

The Rev. James Goodwin, rector of Christ Church, Hartford, has been chosen President of the Hartford Scientific Association, succeeding Colonel Jacob L. Greene, senior warden of Trinity parish. The Corresponding Secretary is the Rev. Prof. Luther of Trinity College.

The October meeting of the Fairfield County Clerical Association was held in Trinity parish, Newtown (the Rev. James H. George, rector). The essayist was the Rev. Allen E. Beeman, of St. Paul's, Fairfield, "The Groundwork of the Revised New Testament." An interesting discussion followed. A minute was adopted in regard to the death of the Rev. Eaton W. Maxcy, D.D. The November meeting will be held at St. Thomas', Bethel (the Rev. George W. Griffith, rector). The time has been changed from the second Monday to the first Tuesday in the month.

The fall meeting of the New Haven County Convocation was held in Trinity Church, Waterbury, on October 6. Holy Communion was celebrated at 10:30 A. M. The Rev. Wm. A. Beardsley, Dean of the Convocation, being celebrant, and the Rev. F. D. Buckley, rector of the parish, assisting. The sermon was delivered by the Rev. Dr. Lines, rector of St. Paul's Church, New Haven, from the text Rev. xii. 16: "The earth helped the Woman." An exegetical paper on Philippians ii. 5-8, was read by the Rev. Joseph R. Peckham of Meriden. An essay was read by the Rev. Arthur J. Gammack, rector of Christ Church, West Haven, on "Confirmation and Adolescence." Archdeacon Buck offered the following resolutions, which were adopted by a rising vote:

"*Resolved*, That the thanks of the New Haven County Convocation be extended to the Rev. Dr. Lines for the able and interesting sermon delivered this morning.

"*Resolved*, That the members of this Convocation desire to express their appreciation of the honor bestowed upon our Diocese and Convocation in the election of the Rev. Dr. Lines as Bishop of the Diocese of Newark.

"*Resolved*, That the members of this Convocation extend to the Rev. Dr. Lines their hearty congratulations upon his election, and express to him their best wishes as he enters upon the duties and responsibilities of the office of a Bishop in the Church of God, and further they assure him of their earnest prayers that the Chief Bishop and Shepherd of Souls will ever have His servant in His Holy and safe keeping."

COLORADO.

Charles S. Olmsted, D.D., Bishop.

Woman's Auxiliary.

At the Woman's Auxiliary meeting last night in St. Mark's Church, Denver, Bishop Olmsted, in introducing the Presiding Bishop, mentioned the Epistle of Inquiry from the Greek Bishops to the Anglican Episcopate as a sign of the great desire for harmony between the two great branches of the Catholic Church. He said that he had been asked also to state what he wanted, and Bishop Olmsted grasped the opportunity to tell the Auxiliary of the special needs of the Diocese, especially for support for more missionaries in the growing agricultural districts of the Diocese. He pleaded for an endowment for the Diocesan Board of Missions that there might be a guarantee of

the permanency of the work begun at the cost of much self-sacrifice and labor.

Bishop Tuttle addressed the Woman's Auxiliary, defining the name, and deftly touching upon the elevation of womanhood in the person of the Blessed Virgin Mary through the Incarnation. He claimed that the first Christians in Europe to respond to the Apostles' teaching were women, and that Queen Bertha, with her Bishop and chaplain, had greater influence at the Court of Ethelbert, King of Kent, than is usually supposed; but it was where the Presiding Bishop mentioned his first visit to the city of Denver, not much of a city then, 36 years ago, when he and the other men were compelled to ride armed with Winchesters (or not be allowed to come at all) on account of the frequency of Indian raids, and whilst on his first visit to distant Salt Lake to take up the missionary work of the Church there that he was detained in Denver and was entertained by young Judge Steck and Mrs. Steck and Mr. C. B. Kountz, who were, the Bishop said, the leaders of St. John's in the Wilderness then, "but after so long a time, I presume they have gone," the situation became almost dramatic, for there sat Judge and Mrs. Steck, a venerable couple, listening to the Bishop who failed to recognize them as the fair young couple whose guest he had been so long ago. The Bishop closed with enthusiastic praise for the work that the Church had done in Colorado; the percentage of Churchmen to the population was larger than in many older Dioceses, and still the work seemed to have just begun.

DELAWARE.

Leighton Coleman, D.D., LL.D., Bishop.

Return of the Bishop—Father Sill at St. Michael's—Lawn Fete—Meeting of the W. A.

The Bishop returned from his annual pedestrian tour Saturday night, Oct. 3, greatly rested and refreshed. He tramped through southern Virginia and north and middle North Carolina.

The Rev. H. Ashton Henry, rector of Trinity Church, Wilmington, has been granted one year's leave of absence by his vestry, who have offered him the use of the rectory during the year. Mr. Henry's health is greatly impaired and he will spend the year in Southern Europe. The Rev. G. M. Wilkins will continue in charge of the parish.

St. Michael's Church, Wilmington (the Rev. W. D. Manross, rector), celebrated its patronal festival within the Octave of Michaelmas, Sunday, Oct. 4th. The Rev. Father Sill, O.H.C., assisted with the service, which began with preparatory meditation to communicants, conducted by Father Sill, Saturday evening. Then held celebrations of the Holy Eucharist, the one at 9 o'clock being a children's Eucharist, Father Sill celebrant. Father Sill preached at both High Mass and at Solemn Evensong. This parish has always taught the entire Catholic Faith and maintained the six points. This was its eleventh patronal festival.

The lawn fete for St. Michael's Hospital for Babies was held at Bishopstead Tuesday afternoon and evening, Oct. 6th. It was most successful in every way. The Rev. Dr. Munsen of Emmanuel Church, New Castle, was chairman of the committee of arrangements.

The 19th annual meeting of the Delaware Branch of the Woman's Auxiliary was held at Emmanuel Church, New Castle (the Rev. F. M. Munsen, D.D., rector), Thursday, October 8th. There was a celebration of the Holy Eucharist at 10 A. M. The Bishop celebrant. Addresses were made by the Bishop of Delaware and by the Bishop of Porto Rico. Value of money and boxes raised during the year, $3,000. The report of the Superintendent of the Junior Auxiliary, Mrs. George C. Hall, Wilmington, and of the Superintendent of the Little Helpers, Mrs. W. J. Wilkie, Middletown, were very satisfactory, showing decided increase in interest.

The officers for the following year are: President, Mrs. Caleb Churchman; Vice-Presidents, Mrs. R. D. Eldredge, Miss Annie Hunter, and Mrs. Short; Secretary, Miss Mary Lafferty; Treasurer, Mrs. Wm. C. Lodge; Domestic Directoress, Miss Martha Denichson; Foreign Directoress, Mrs. H. L. Curtiss; United Offering Treasurer, Mrs. Andrew G. Wilson; Junior Superintendent, Mrs. George C. Hall; Superintendent Babies' Branch, Mrs. W. J. Wilkie. The clergy present were, the Bishop of Delaware, the Bishop of Porto Rico; Archdeacon Hull of Wilmington; Dr. Munsen the rector; Mr. W. B. Beach of St. John's Church, Wilmington.

EAST CAROLINA.

A. A. Watson, D.D., Bishop.

Special Convention.

A special Council for the election of a Bishop Coadjutor assembled in St. Stephen's Church, Goldsboro' on Oct. 7th. The Rev. Nathaniel Harding was chosen president. The secretary read the call for the Council signed by the Bishop and Standing Committee. He also read the certificate of the Bishop's consent to the election of a Coadjutor and assigning to him all duties save presiding at Council and appointing committees. There were 19 clergy present and lay delegates from 26 parishes. A resolution was passed offering sympathy and good wishes for the Bishop in his infirmity. An address from the Bishop was read by the secretary which was an impressive appeal for singleness of purpose and freedom from high feeling from prejudice. Bishop Watson proposed the deduction of $1,900 from his salary, leaving him $600 and the use of the See House. The latter part of the Bishop's address was referred to the finance committee. A telegram reports that on the fifty-second ballot the clergy nominated the Rev. W. A. Guerry. The nomination was rejected by the laity. The clergy then nominated, after several more ballots, the Rev. I. W. Hughes. This nomination was also rejected by the laity. The clergy then balloted several times again, and finally nominated the Rev. T. M. N. George; but this nomination was rejected by the laity as had been the previous ones. The laity charged the clergy with a lack of enthusiasm. The laity, by a large majority, were for the Rev. Robert Strange, D.D., of Richmond, Va.

At this point the account ends, and our correspondent failed to give us any further particulars in time for this issue.

GEORGIA.

C. K. Nelson, D.D., Bishop.

Missions to be Held—Sunday School Institute.

With the approval of the Bishop, Archdeacon Harry Cassil is arranging for a series of "missions" to be held at a number of mission stations in the southern part of Georgia. This plan has been under consideration for some time, and much good is hoped for from these parochial missions in the mission field of Georgia. Missions are soon to be held at the Church of the Good Shepherd, Augusta (the Rev. Samuel L. Wragg, rector), and at St. Thomas', Thomasville (the Rev. G. Sherwood Whitney, rector).

The Rev. C. B. Wilmer, rector of St. Luke's, Atlanta, has returned from his vacation, much restored in health from his rest.

A Sunday School Institute for the Sunday School workers of Atlanta and vicinity, has been organized and its first session will be held early in November, when several subjects of interest will be discussed by experienced workers in the Sunday School. An organization of the Sunday Schools for missionary work and training is being perfected and good results for mission work are looked for from this organization.

INDIANAPOLIS.

Joseph M. Francis, D.D., Bishop.

Destruction by Fire of the Residence of Archdeacon Walton.

Information has been forwarded by telegram to the effect that the lovely Atlanta home of The Ven. W. M. Walton, late Archdeacon of Atlanta, now Archdeacon of the Diocese of Indianapolis, has just been destroyed by fire. Total loss. The furniture also of the establishment was totally consumed. The Archdeacon was in Indianapolis at the time of the accident, and the furniture had not yet been forwarded. This is the second time within five years that this accident has happened to Mr. Walton. The first time he narrowly escaped with his life.

IOWA.

T. N. Morrison, D.D., Bishop.

Improvements at Hope Church, Ft. Madison—Changes in the Diocese—New Rectory at Oelwein—Deanery Meeting.

Hope Church, Fort Madison (the Rev. Dr. Rudd, rector), has just completed a number of improvements which make it "beautiful and all-glorious within." Nave and chancel have been newly decorated in oil, the nave in green with red border, and the chancel in red and gilt. A broad frieze runs around the sides and end of the chancel, while panels with Saint Mary's lilies decorate the end on each side of the altar above the dossal. New carpets have been put in throughout, while the old pews, which date back to the building of the church in 1857, have been replaced by handsome hand-carved oak seats, solid and Churchly. A door has been cut through the tower, thus securing a broad centre aisle, the original arrangement having been side aisles with pews extending clear across the centre of the church. In addition to this, the woodwork within has been varnished throughout and organ cleaned and tuned. The Sunday School room has been carpeted and painted and seated with the old seats from the Church. This will be used as the chapel. The rectory, a fine brick, has been painted and papered anew throughout, while the painting of the exterior of the Church is almost completed. Still other improvements are in contemplation. The parish owes no man anything.

The greatest of these improvements were made possible by the generosity of a very few, a brother and sister being the chief givers. The improvements on the rectory were made by the young ladies' guild.

On Sunday, Oct. 4, the church was reopened. There was a celebration of the Holy Communion, Simper's Service in D was sung. The celebration was preceded by a Special Service of Benediction. Large congregations throughout the day testified to the interest in the work accomplished.

The new rector has gained the confidence and esteem of all, both in and outside of the parish, and the Church people are looking forward, under his guidance, to renewed activity and usefulness.

During the past summer there have been a number of changes in the Diocese which have added some excellent priests to our staff. Rev. W. D. Williams, late Archdeacon of Little Rock has begun his rectorship at the important parish at Iowa City, where the State University is located. The Rev. George E. Platt, for some time past the rector of St. George's Church, Le Mars, and St. John's Cherokee, began his rectorship at St. Mark's, Waterloo, Oct. 1st. The Rev. C. H. Bohn, who for some time past has been doing successful work at St. Michael's, Mt. Pleasant, has been promoted to the rectorship of St. John's, Mason City, one of the most promising towns of its size in Iowa. The

two deacons recently ordained by the Bishop have been assigned work. The Rev. Mr. Joseph has been assigned to Trinity, Dennison, St. John's, Vail, and Trinity, Carroll. He will reside at Dennison, giving the parish there the morning services and will officiate at Vail and Carroll alternately in the evenings. Rev. John C. Black, who was ordained with Mr. Joseph and recently a graduate of Seabury, has been assigned work at Newton. Mr. Black will also go to Merengo and Brooklyn; his work at Newton has opened up splendidly. The Rev. George S. Stillwell for some time past in charge of St. Stephen's, Spencer, has resigned. The Rev. Dr. E. H. Rudd, who for many years past has been associated with Dr. Leffingwell at St. Mary's, Knoxville, has accepted the rectorship of Hope Church, at Ft. Madison, which was for some time vacant. He has begun his duties there. Rev. C. A. Corbitt, recently of the Diocese of Milwaukee, has been appointed priest in charge of St. Thomas', Algona. The Rev. George E. Walk, who for some years past has been a successful rector of St. Paul's Church at Council Bluffs, has accepted the unanimous call to the rectorship of Grace Church, Cedar Rapids, succeeding the Rev. Thos. E. Green, D.D. He will assume his new duties Nov. 1st.

While every parish in the Diocese has not a rectory, the Bishop believes that such buildings are of great assistance in keeping a stable body of clergy; he therefore urges their erection wherever possible. St. Mary's, Oelwein, has recently purchased a comfortable structure, which adds materially to the strength of that promising mission. Oelwein is a busy railroad town of some six thousand inhabitants, of a shifting population, where rents are high and the purchasing of a house is a need. It is a five-room cottage and is excellently furnished throughout. The Bishop made a recent visit to Oelwein where he confirmed a number. He speaks in the highest terms of Rev. F. C. Smith's work.

The Rev. F. E. Drake, recently pastor of the Congregational church at Bellelaine, has resigned his ministry in that body and made application to become a priest of the Church. The Bishop has assigned him to be with the Rev. J. H. Lynch at Ottumwa for a time until his ordination, after which he will be given work in the Diocese.

One of the promising missions of the Diocese is Holy Trinity, Sac City, under the care of the Rev. N. F. Douglass, who has been in charge for three years past. At first there seemed little hope of successful work, but through the efforts and devotion of the warden, Mr. E. F. Baxter, and his daughter, Mrs. Elizabeth Brown, the work has gained and prospered. Services are held on alternate Sunday evenings. The original structure was a building 22x26 feet, without grace or beauty. Recently $2,000 was raised and was spent in enlargement and furnishing, a chancel 22x26 was added, a vestry room, a corner tower, a furnace, carpets for the entire building, and two memorial windows. It was opened Sept. 21st by Bishop Morrison, to the great joy of the congregation.

The Diocese of Iowa will be represented at the General Theological Seminary this year by Thomas Cassady, Royal H. Balcom, and Cameron S. Morrison. Mr. Cassady is a graduate of the Iowa State University, and Messrs. Balcom and Morrison are graduates from Kenyon College.

A joint meeting of the Waverly Deanery of the Diocese of Iowa and the Northern Deanery of the Diocese of Chicago is to be held in St. John's Church, Dubuque, Wednesday and Thursday, Oct. 14th and 15th. The Northern Deanery includes the towns lying contiguous to the Diocese of Iowa in northwestern Illinois, among which is East Dubuque, which work is under the charge of the Rev. John C. Sage, rector of St. John's, Dubuque. This deanery meets at Galena on Oct. 13th, and thence goes to join the Waverly Deanery at Dubuque. A Quiet Hour for the clergy of the two deaneries will be held at St. John's, conducted by the Bishop of the Diocese. In the evening of the first day, a reception and banquet will be tendered Bishops Morrison and Keator (a former rector of St. John's parish) and the members of the two deaneries by the Fellowship Club, the men's club of the parish. On the next day the Holy Eucharist will be offered and a business meeting of the Waverly Deanery held.

St. Katherine's School had a most successful year under the care of the Sisters of St. Mary, and opened its new term, Sept. 22nd, with an increase in the boarding and day school departments. Because of the improvements made during the past summer twelve additional girls can be accommodated. Applications have been made to fill all places.

The Rev. Dr. Hoyt, Secretary of the Convention, has issued a well-edited Convention Journal, which has been mailed to the clergy and delegates.

Among the most faithful workers of the Diocese, none accomplish more for its advancement than Dean Judd, whose recent report to the Bishop shows some remarkable statistics. During the year Mr. Judd held 144 Sunday services, 250 week-day services, with a total attendance of 8,873. He celebrated the Holy Communion 128 times, baptized 21 children and 11 adults, presented 54 for Confirmation, married 8, buried 9 people under his charge; he has 7 Sunday Schools, 21 teachers, 181 scholars, 259 communicants, and 465 baptized persons. Mr. Judd made 1,865 parochial visits, travelled 16,442 miles by rail and 194 miles by team, and made 272 addresses. These statistics give but a small idea of the faithful ministration of this devoted priest, who with unflagging energy has kept alive many weak missions and has brought success to many others, who will later be enabled to secure the services of permanent priests.

LONG ISLAND.

Frederick Burgess, D.D., Bishop.

Induction of the New Dean—Other Matters of Interest—Consecration of Calvary Church—Founders' Day at St. Thomas' Church—60th Anniversary of St. Paul's Church, Patchogue—Death of Dr. Wood—St. Peter's Year Book.

The consecration of Calvary Church, Brooklyn (Rev. Cornelius L Twing, rector), by the Bishop of the Diocese, Oct. 7th, was an event of unusual interest. Calvary Church was organized in the then village of Williamsburgh in 1849. The first church in North Fifth Street was consecrated April 16, 1853, by the Rt. Rev. Jonathan Mayhew Wainwright, D.D., Provisional Bishop of New York. Later the congregation purchased from the Methodists the building and site situated at South Eighth Street and Marcy Avenue, which was recently sold to the Young Men's Christian Association. At the request of the Bishop, the corporation purchased the site and building of St. Barnabas Church, unfortunately subject to foreclosure proceedings. This transaction has placed a church free of debt and consecrated to God's service, where two previously struggling against debt and transient population, attempted to fight the good fight.

The words of the Rev. Mr. Twing, who has been rector of Calvary Church for more than eighteen years are of especial interest:

"Words are not mine to express to my right reverend father in God, my brethren in the clergy and the members of the congregation, my feelings of deep gratitude to Almighty God for permitting me to enjoy such a day as this. As I told you on Sunday morning, it was in answer to prayer. Two years ago I asked you to pray more earnestly, more faithfully, and I have reason to know that you did, and to-day you have an evidence of God's answer to your prayers, in a church that is His and yours.

"Only one word more. It was my intention when the church was without debt to place in it a pulpit in memory of him who was my father, and in answer to whose prayers here on earth and there in Paradise, now I have been permitted to bring about, under God, what you have witnessed to-day. When they laid him away with that sweet service in Grace Church, New York, twenty years ago, more than two hundred of the brothers, in robes of white, sang the 507th hymn. I ask you now in loving memory of him to sing hymn 507."

The Bishop preached a strong sermon from the text. "And the fine linen is the righteousness of Saints" (Rev. xix. 8).

A handsome pulpit presented by the rector in memory of his father the Rev. Alvi Tabor Twing. D.D., Secretary of the Board of Missions, 1866 to 1882, and an eagle lectern of oak, given by Mrs. Isabella Stevens, in memory of her sister, Sarah Haffey, were blessed.

St. Thomas' Church, Brooklyn (Rev. James Townsend Russell, rector), celebrates "Founders' Day," Thursday, Oct. 15th. The Holy Eucharist will be celebrated in the morning, and a parish reception held in the evening. The rector has been granted a year's leave of absence on account of ill health. The Rev. Harry St. Clair Hathaway associate rector, is in charge of the parish.

The 60th anniversary of St. Paul's Church, Patchogue (Rev. Jacob Probst, rector), was formerly celebrated during the week commencing Oct. 4th. The celebration began with the Holy Communion, and an historical sermon by the rector. Sunday evening the preacher was the Rev. J. H. Prescott, rector of St. Ann's Church, Sayville, and a former rector of this parish, 1873 to 1884.

Tuesday and Wednesday the Archdeaconry of Suffolk County held its meeting. Bishop Gray of Southern Florida, made a stirring address for missions.

The establishment of St. Paul's parish was effected in 1843 by the Rev. D. V. M. Johnson, a missionary located at St. John's, Islip. Services were first held in an old Methodist building, and afterwards in the Congregational meeting-house, on Sunday afternoons. After many discouragements a plot of ground was donated by the local justice of the peace, on condition he might use the basement as a court room. The modest structure erected served all purposes until 1883, when through the generosity of the late Edward Edwards, the present beautiful edifice, with its spacious grounds, was presented to the parish.

The present rector assumed the cure April 1, 1901. Since that time the spiritual work has advanced. The various have increased, and are loyally supporting the effort to spread Christ's Kingdom.

The Office for the Burial of the Dead was read by the Rev. Horatio Ladd, rector of Grace Church, Jamaica, over the remains of Dr. William Dandison Wood, a vestryman of the Church, Oct. 7th. Dr. Wood was born in Lincolnshire, England, in 1821. In 1847 he came to America and entered the Castleton Medical College, Vt. In 1855 he became a resident of Jamaica, and until the past five years continued his medical practice. He was prominent in politics and interested in the welfare of the place. He was one of the organizers of the Queens County Medical Society, and at times represented that association in the national, state, and local conventions. He was coroner of Queens County for a term, and school commissioner. During his residence in Jamaica he has served as physician for the Board of Health.

With all his numerous duties he forgot not the sanctuary of his Heavenly Father.

The Brooklyn Clerical League which, according to the notice of the secretary, held a monthly conclave, Oct. 4th at the Montauk Club, elected the following as the officers for the ensuing year: President, Rev. Robert Rogers, Ph.D., rector of the Church of the Good Shepherd; Vice-President, Rev. Frederic W. Norris, rector of St. Matthew's Church; Secretary, Rev. Cornelius L. Twing, rector of Calvary Church; Treasurer, Rev. W. P. Evans, rector of Church of the Resurrection.

The Year Book of St. Peter's Church, Brooklyn (Rev. Lindsay Parker, rector), issued this month, is an exhaustive compendium of the work of this parish. The character of the constituency of the parish is defined in the preface of the record written by the rector:

"Looking over the congregation, what changes one sees year after year! During the seventeen years of my rectorship I have had virtually several distinct congergations under my pastoral care. People come and go all the time; there are probably not more than a couple of dozen parishioners in Saint Peter's to-day who were here on May 1, 1886, when I began my ministry in the parish; and yet there never has been a time in all those years when I could not rely upon a band of faithful men and women for liberal giving and zealous work. And this was never truer than it is to-day."

The record contains the following statistics: Receipts applicable to Church expenses, $8,689.03; for special objects, $2,113.94; for sundry purposes, $4,755.23. Expenditures, clerical stipends, $5,000; music expenses, $2,061.97; general expenses, $4,497.80; special objects (including diocesan missions, $104.86; domestic and foreign missions, $128.35; Woman's Auxiliary, $20; General Clergy Relief Fund, $7.98; Widows and Orphans of Clergy, $21.73), $4,755.93. Number of baptized persons, 1,452; present number of communicants, 1,058.

The vestry of the Church of the Messiah, Brooklyn (Rev. St. Clair Hester, rector), have arranged for the celebration of the fifth anniversary of the rectorship of the present incumbent. It will take the form of elaborate services on All Saints' day, Nov. 1st.

The Rev. St. Clair Hester was ordained in 1893 by Bishop Potter of New York. He accepted the position of curate at the Church of the Messiah, leaving here in 1895 to accept the rectorship of St. George's Church, Brooklyn. After the death of his father-in-law, the Rev. Chas. R. Baker, rector of the Church of the Messiah, he was called to succeed him.

The Rev. John Robert Moses was inducted by the Bishop of the Diocese into the Deanship of the Cathedral, Garden City, on Sunday morning last. Beside the Cathedral Schools of St. Paul and St. Mary a large congregation was present. The installation took place immediately after the service in the Eucharistic office. The service used was the one drawn up by the late Bishop Littlejohn, being almost similar to the Institution Office in the Prayer Book. It was used by the first Bishop of Long Island for installing the first Dean of the Cathedral, the late Rev. Dr. Cox. Bishop Burgess was the preacher, and his theme the office and duties of a Dean, and especially the duties of the Dean as affecting the work in Garden City. At the conclusion of the sermon, the Bishop addressed the incoming Dean, who received the charge standing. The Bishop then seated the Dean in his stall on the Gospel side of the choir. The Dean then proceeded with the Communion Office. The epistoler was the Rev. Canon Bryan, the Archdeacon of Queens and Nassau; and the gospeller was the Rev. R. G. Moses, father of Dean Moses and rector of Grace Church, Merchantville, N. J. In the administration the precentor of the Cathedral, Canon Jewett, assisted. The other clergy present were the Rev. Canon Chase, chaplain of St. Paul's School, and the Rev. Dr. Jewett of the General Seminary, New York City. The music, which was of its usual high order, was rendered by the Cathedral choir, under the direction of Dr. Woodcock.

On Tuesday evening, Oct. 6th a reception was tendered the Dean and Mrs. Moses at the See House, from 8 to 10 p. m., by Bishop Burgess and his sister, Miss Burgess, who were assisted in receiving the 350 guests by Dean and Mrs. Moses, Canon and Mrs. Bryan, and Canon Swett. The See House was beautifully decorated with palms and plants. An orchestra discoursed music during the evening.

The autumnal meeting of the Archdeaconry of Queens and Nassau will take place in Trinity Church, Rockaway, on Wednesday, Oct. 28th. The order for the day will be as follows: 11:30 a. m., Holy Communion; 12:30 p. m., Luncheon; 2 p. m., Meeting of the parish missionary committees; 3 p. m., Business session of the Archdeaconry; 6 p. m., Supper; 7:30 p. m., Missionary service and address by Dean Moses.

The Associates of the House of St. Giles the Cripple, Brooklyn, expect to give a reception at the summer home, "The Wayside Hope," near Garden City, on Thursday, Oct. 15th, from 3 to 6 p. m. Recently the Home received the gift of a horse from Mr. and Mrs. Kent of Garden City, and a set of harness from Mrs. Dr. Finn, of Hempstead.

MAINE.

Robt. Codman, D.D., Bishop.

A Correction.

A recent statement in these columns that the Kennebec Archdeaconry had chosen their archdeacon, was incorrect; the archdeacons in the Diocese being nominated by the Bishop to the Standing Committee, which latter body confirms them. It is the duty of the Archdeaconry to apportion asssessments for missions and to look over the missionary interests in their respective territories.

MASSACHUSETTS.

Wm. Lawrence, D.D., LL.D., Bishop.

The Bishop's Anniversary—Death of Rev. Edward A. Rand—Items of Interest.

The two houses, Nos. 11 and 13 Florence St., Boston, have been rented for the increasing work of St. Stephen's Church. They will be ultimately purchased and made a memorial of the late Rev. Henry Martyn Torbert. During the summer these houses have been thoroughly renovated and equipped at an outlay of $3,500.

Bishop Lawrence met the clergy on Monday, Oct. 12, in the Diocesan House, and gave some impressions of his late visit to England.

The Rev. Dr. Donald, in Trinity, on Sunday afternoon, Oct. 5, preached before the Ancients and Honorables. His sermon was practical, and in conclusion he said:

"Whatever our theological belief or ecclesiastical attachments, it is of this we need to think far more than we do; indeed, I sometimes believe it is all we need to greatly concern ourselves with for years to come, since we have far more truth which the mind understands than has yet been transmuted into life and character. The Church to-day does not persecute; she holds and welcomes her children with a mixture of love and fear—even those who fail to show an earnest desire to follow Jesus Christ. Why are there not more results? The answer is clear. We must be new creatures in Christ. This is not impossible. Thousands, through spiritual intimacy with Christ, are finding their strength to fulfil the highest duties multiplying day by day.

"The crown will not come to us through any friend eager to see us at our best, nor yet through any institution, however venerable or competent. We must go straight to Christ ourselves and take it from His hands."

The Rev. Edward A. Rand, the beloved rector of the Church of the Good Shepherd, Watertown, died Oct. 5th, after a few weeks' illness. He was the son of Edward and Caroline Rand, and was born in Portsmouth, N. H., April 5, 1837. He was graduated from Bowdoin College in 1857, and was principal of the high school, Gardiner, Me., 1857-58, then of the high school, Biddeford, Me., 1858-60. He studied theology at the Union Theological Seminary in New York and at the Bangor Theological Seminary, where he was graduated in 1863.

His first charge in the Congregational ministry was in Amesbury, 1865, but as the years went on, he felt his ministry should be given to the Church, and, in 1880 he was ordained deacon and priest in 1881. He had charge for two years of Christ Church, Hyde Park, and then began work in Watertown, where he founded the Church of the Good Shepherd, and was rector of it, at the time of his death. His funeral took place Oct. 7. Bishop Lawrence officiated, assisted by the Rev. Edward Abbott, D.D., and the Rev. John T. McGrath. Twenty-five vested clergy were present besides representatives from the various societies and organizations with which he was connected. The pall bearers were the ministers of the different local denominations. A large overflowing congregation bore testimony to his value as a clergyman, and a citizen. The interment was made near the church.

Mr. Rand was greatly beloved everywhere—none knew him but to love him. His quiet unassuming manner, his sympathy, his Christian character and works were always helpful and stimulating to his large circle of friends. It was hard to think of anyone being his enemy, for so graciously did he enter into the wants of all that he won their affection and praise. He was contented to be rector of a small parish, where he faithfully carried on the Church's work for years, and eke out a living with his pen. His stories for boys and girls, his interest in historical studies, his writings bearing upon the best interests of the community, and his contributions upon religious subjects brought him in intimate relation with a large circle of readers, who were always touched by the deep vein of spirituality that pervaded all his productions.

He started the Total Abstinence League in the Diocese, and was zealous in advancing its work. A memorial service was held in the Church of the Good Shepherd, Oct. 11, when the Bishop of the Diocese preached the sermon.

He leaves a widow, a son, instructor in Latin in Harvard University, and four daughters.

Bishop Lawrence has appointed the Rev. Samuel G. Babcock of Hyde Park, Archdeacon of the Diocese, under the new system arranged by the last diocesan Convention. His salary will be paid by the Board of Missions.

The Rev. Samuel G. Babcock was born in Newport, R. I., Oct. 8, 1851. He was graduated from the High School, Salem, in 1868, and subsequently took a special course in College, and studied under Dr. John W. Gorham and the Rev. D. R. Brewer of Westerly, R. I. He was ordained deacon by the late Bishop Clark, while in business in Westerly in 1878, where he was an assistant minister. When his business prospered, he concluded to relinquish it, and devoted himself exclusively to the Church, which he did the following year, and entered the Episcopal Theological School in the class of 1891. After

tion, he became assistant in Grace Church, Providence, and in 1892 accepted a call to Christ Church, Hyde Park, where he has accomplished an excellent work. Besides building the stone edifice, which is now consecrated, he has endeared himself to the whole community, who have valued his services upon all public occasions and will deeply regret his departure from the town.

The Rev. Frederick Arthur Reive, late of Mt. Calvary, Baltimore, has begun work on the staff of the Advent. He is a Nashotah man, ordained by the Bishop of [illegible]

The Rev. W. H. Van Allen of the Advent, gave the Associates' Retreat at the Convent of the Holy Nativity, Providence, Oct. 6-10.

A most important mission work has just been put into the hands of the Episcopal City Mission. It is the Pitt Street Mission, just out of Bowdoin Square, and close to brothels and dives innumerable. For many years the proprietor of a workmen's eating-house maintained this mission-hall, with regular services nightly and on Sundays, in connection with his restaurant, bearing all expenses himself. The congregations vary from 75 to 150 men, and the work has been eminently successful. Now, upon his death, his successor in the management of the business (a practical Churchman), offers the hall, heated and lighted, and with music furnished, to the Church, on condition that suitable speakers be furnished. Through October, the Rev. F. B. Allen, Superintendent of the City Mission, Fr. Field, and Fr. Osborne, S.S.J.E., and the Rev. W. H. Van Allen, are the Sunday evening preachers there.

The Rt. Rev. C. F. Druet, D.D., Assistant Bishop of Jamaica, is in a sanitarium near Boston, recovering his health, impaired by his labors; and he has contributed some valuable letters on the Negro Problem to the columns of the Boston newspapers.

The tenth anniversary of the consecration of Bishop Lawrence was observed Oct. 5th in Trinity Church, Boston. The clergy with Bishops Lawrence, Codman, and Vinton robed in the chapel, and marched into the church, preceded by the vested choir, and the senior wardens of the various parishes. The processional hymns were: "Oh 'twas a joyful sound to hear" and "Christ is made the sure foundation." Bishop Vinton was epistoler, and Bishop Codman gospeller. Bishop Lawrence acted as celebrant. The Nicene Creed was sung. After the singing of the hymn "O Spirit of the living God," the Rev. Dr. Donald in the absence of the Rev. Dr. Lindsay, who was confined to his home by illness, made the following address in part to the Bishop:

"Reverend Father in God:—Gathered together here in the church of Jesus Christ, on this tenth anniversary of your consecration as Bishop of Massachusetts, we, the clergy and laity of your Diocese, utter our thanksgiving to Almighty God for the memorable blessings which the happy years have brought to the parishes and people of your jurisdiction. From God come man's good fortune, to Him is due grateful praise. We claim our right to declare in this public presence, an appreciation of the service which by the favor of God you have given the Church, city, and commonwealth in the years that round out a full decade to-day. Year by year we have recognized more clearly the singleness of your purpose to upbuild your Diocese in righteousness and faith in God. This advocacy of righteousness has given solidity and continuity to your influence as Bishop and citizen, and explains largely the high place you occupy in the respect and regard not only of your clergy and laity, but of the citizens of the commonwealth. The people have not read and never will, the Ignatian Epistles, but they daily read and ponder the living epistles writ large in the acts the spirit and the manifest aims of those who compose the contemporary American episcopate. You have completely refuted the idea of an aristocratic, monarchial prelacy by exhibiting everywhere and always the fact of a democratic constitutional episcopacy. The marvellous growth of our dear Church in this Diocese, which after setting off the Western jurisdiction still holds third place in the long roll of Dioceses.

"We publicly and gratefully thank you for the fidelity you have unfailingly shown in the discharge of every least duty, and in the punctual and careful attention given to the smallest details of the executive functions of your exacting office. We congratulate you upon your sympathetic and fruitful interest in the civic, academic, and social life of the commonwealth, you are welcomed by university, college, and school to their governing bodies as a wise counsellor and guide, you have done much to prove the fundamental spiritual interests of Church and State are eternally one, however separate one from another their organizations must needs be.

"Happily this anniversary presents you to us in undiminished vigor of mind and body and confidently prophesies many years of work and achievement. Therefore to our thanksgiving for the secure and honorable past, we join our fervent prayer that in the unguessed future, you may have the abiding blessing of God, the continued loyalty and support of all your clergy and laity, the respect and trust of the people of Massachusetts."

Bishop Lawrence, in making his reply, said in part:

"You have spoken, my brother, as the representative of the clergy and laity of this Diocese. I know well how partial is the point of view from which you speak as their representative. But at the same time I accept your words with humility and gratitude as those spoken in all sincerity.

"As I turn toward you I see behind me the face and form of Phillips Brooks. The pang of sorrow that pierced me at the time of his death, that he should not have been spared to us to continue his episcopate, has never left me. Oh, that he had lived for these ten years to show the Diocese, the Church, and the world what a Bishop might be!

"With what humility—aye, with what humiliation—I heard your words I need not speak.

"I, therefore, protest to you, my brethren, that in these 10 years I have not led, and you have not followed, but we have been from the first so bound together in character—I as your representative—my weaknesses your weaknesses, my accomplishments your accomplishments, my temperament your temperament—that as a body we have moved together; and as God has opened the way, we as a body have simply moved on. I do not lead—we all work together; God's grace precedes, accompanies, and follows."

The offerings were for the missions of the Diocese. Gounod's offertory anthem, Ps. 43 and 20, was sung. The retrocessional hymns were "Glorious things of thee are spoken" and "Ten thousand times ten thousand." Many of the clergy and a few of the laity received the Sacrament. The large edifice was crowded with people, and the service will long be remembered in the Diocese.

At the luncheon in Hotel Brunswick, the Rev. Dr. Donald acted as toastmaster.

Dr. Donald in his remarks regretted the absence of Dr. Lindsay, and a message of friendly greeting was sent him. Which of us, said he, five or ten years ago would believe the time had come that the Rev. Prof. Steenston and the Rev. St. John Cotton Brooks would walk up the middle aisle of Trinity, as they did this morning with white stoles. This is the end of controversy. He alluded to the fact there was joy with us all in the possession of the right sort of a Bishop, and called upon Dean Hodges, who, he said ,is solely responsible that we ministers are no better than we are. Dean Hodges dwelt upon the relation which Bishop Lawrence had with the Theological school, which brought him into sympathetic relation with the ministry. Then it had established in him a right relation with the world without. Some people are afraid of going with other bodies, afraid that we are no better than they. This is a jaundiced humility and the ten years of the Bishop's episcopate was a stronger argument for episcopacy than that of Apostolical Succession.

Bishop Vinton spoke of the growing work of Bishop Lawrence, and compared the life of the modern Bishop with that of a century ago. Bishop White, for instance, only made 6 visitations in a year. The modern Bishop must be an administrator, disciplinarian, architect, friend and counsellor, preacher, scholar, etc. His chair is often a seat in a railroad car, instead of a Cathedral. He must be a man of large vision, and able to meet the problems of the day, in mission work, in religious education, in emigration, in equal rights, religious liberty, Christian unity, etc. He pleasantly alluded to the way in which Bishop Lawrence had fulfilled some of these requirements.

The most significant utterance was that of Bishop Vinton, who told of an old seal of Bishop Griswold's day, showing four mitres, and said that it might be the prophecy of a time when there should be an Archbishop of Massachusetts with three Suffragans in the one commonwealth. Applause greeted the augury.

Mr. Richard H. Dana, the next speaker, referred to the need of business training on the part of the clergy, and said happy is the parish that has a minister, who can take the best advice from the business man. His tribute to Bishop Lawrence showed how he fulfilled in a large degree, what business men are expecting of the clergy to-day and spoke of him as a personal friend, neighbor, and ideal friend.

Bishop Lawrence, in his speech, thanked the committee for the arrangements of the anniversary, and said the occasion was most gratifying to him. He described the industry of the clergy, who work from 8:30 A. M. to 10 P. M. every day, and the usefulness of their wives in the parishes. He could not say, he had hardships or self-denials in his ministry, or the feeling of loneliness, and had much to cheer him in his varied responsibilities.

The Rev. Dr. Shinn was thanked for the efficiency in which the anniversary was carried out.

The service for those confirmed by Bishop Lawrence was held in Trinity Church in the evening and was well attended. To them the Bishop said: "I exhort you to be representatives in the best sense of the 21,000 who have been confirmed. Let your lives be set on a higher plane and let your character be uplifted."

MILWAUKEE.

I. L. Nicholson, D.D., Bishop.

Woman's Auxiliary.

The Milwaukee Branch of the Woman's Auxiliary held a monthly meeting of unusual interest at St. John's parish house, Milwaukee, on Tuesday, Oct. 6th. After a short address of cordial welcome, the rector, the Rev. James Slidell introduced Archdeacon C. H. H. Bloor of Nome, Alaska, who, in a vivid and most interesting way told of his work, and especially of the life and work of Bishop Rowe in our great Northwestern Territory.

Nome is near the dividing line of East and West, that as the prayers of the Church are uttered, day by day, by faithful priests from the East to the West, the Archdeacon has been the last to repeat them. He spoke of

what the Church means to the Indians, who come many miles to the services, to the miners, and to the officers and men of the army stationed there; and of the rapid growth of the towns.

After the usual business, with reading of letters and appeals, the members present enjoyed a social hour with refreshments served by the ladies of the parish.

MISSOURI.

D. S. Tuttle, D.D., LL.D., Bishop.

Opening of the Church of the Advent.

The work of the Church is opening for the fall, with all the clergy at their posts. No changes in the clerical staff. Ferguson still vacant. The Clericus reorganized on the second Monday in September, with the Rev. G. D. B. Miller, Vice-President and the Rev. F. D. Blaisdell, Secretary. Interesting papers and warm discussions have characterized the meetings. Congratulations from the clergy were sent the Bishop upon his honor as Presiding Bishop of the Church.

Saturday, Oct. 3d, the Sunday School Institute held its annual meeting. Rev. Dr. Winchester presided as Vice-President. Instructive papers were read; Rev. H. W. Mizner was elected Vice-President for the ensuing year; Mr. Jas. Waterworth, Lay Vice-President; Walter H. Saunders, Treasurer, and A. J. Watting, Secretary.

On the Seventeenth Sunday after Trinity the new Church of the Advent was opened for its first service. Besides the Baptism of infants, there was the unusual and much neglected service, "The Churching of Women," which made a deep impression upon the large congregation assembled.

The Advent is a very pretty country church in the western suburb of St. Louis. It has grown as a mission under the direction and work of the Rev. Dr. Winchester of the Ascension. Unusually fine addresses for such occasions were made by the assisting clergy. There were present Dean Davis, Rev. Wm. Elmer, Rev. J. K. Brennan, Rev. C. F. Blaisdell, and H. C. St. Clair, the candidate for Orders, Mr. L. R. Vercoe, acting lay reader in this mission, and the rector who took charge of the services, having his vested choir from the Church of the Ascension.

St. Luke's Hospital is nearing completion, and is one of the very handsomest buildings of its kind in this Western country.

NEW JERSEY.

John Scarborough, D.D., Bishop.

Church wrecked at Beach Haven.

During the storm along the Jersey coast on Wednesday, September 16th, the wind, which attained a velocity of over 70 miles an hour, struck the chapel of the Holy Innocents, Beach Haven, carrying it eight feet from its foundation, demolishing the tower, and otherwise injuring the building, so that it will cost over $2,000 to restore it. The Rev. James H. Lamb, D.D., the minister-in-charge, will be very grateful for any contributions toward this expense from those who have worshipped there for the past twenty-two summers. His address is St. David's Rectory, Devon, Pa.

OHIO.

Wm. A. Leonard, D.D., Bishop.

Personal Notes - Convocation Meeting at Findlay.

The Standing Committee of the Diocese at its last meeting reorganized by electing the Rev. Edw. Wm. Worthington, President, and the Rev. Frederick B. Avery, Secretary.

The Very Rev. Charles D. Williams, D.D., Dean of Trinity Cathedral, was recently invited to deliver the address to the graduating class of St. Vincent's Charity Hospital. This is a Roman Catholic institution where the Dean has frequently been called upon to administer to the sick and dying. He emphasized the need of thoroughly trained nurses and especially of those who in addition to their technical training had a kind and sympathetic heart, and behind all the inspiration and sanction of the Christian religion.

The Cleveland Clericus resumed its regular monthly meetings after the summer vacation, Tuesday, October 6th, with nearly every member present. A morning and afternoon session were held and many plans for strengthening the Church in the city of Cleveland were discussed. A committee was appointed to confer with the Bishop and Missionary Committee as to the advisability of forming a City Missionary Society to arouse a deeper interest in the local needs, and a more hearty coöperation in meeting them. The President of the Clericus read a communication from the Rev. Walter E. Bentley in the interest of the Actors' Church Alliance, and arrangements were made to have Mr. Bentley present the cause of the Actors to the people of Cleveland on Sunday, November 8th or 15th. He will speak at All Saints' Church on the west side in the morning, at Trinity Cathedral in the afternoon, and at St. Paul's, East Cleveland, in the evening. The Rev. Edward S. Doan volunteered to be responsible for the monthly service at the Work House, as he has done in the past, and the Rev. R. B. B. Foote, for a monthly service at the Lakeside Hospital. The work of Sunday School Teacher training was taken up and a committee appointed to plan for the organization of a union teachers' training class. It was resolved to observe the Sunday set apart for "Intercession for Sunday Schools" by a special service for all the Sunday School workers in Cleveland at the Cathedral Chapel at 4 o'clock Sunday afternoon (October 18th).

An interesting paper on the history and work of Church Guilds was read by the Rev. Robert Kell of Cuyahoga Falls. The Rev. J. M. Withycombe of Elyria was appointed to read a paper at the next Clericus on "The Church's Position Regarding Confession." The Rev. W. Rix Attwood, who for the past seven years has so conscientiously and successfully presided over the meetings, declined a reëlection, and the Rev. Wilson R. Stearly was chosen President for the ensuing year. The Rev. Charles E. Mackenzie was reëlected Secretary.

The Toledo Convocation met on Oct. 6th to 8th, in Trinity Church, Findley, with almost a full attendance of the clergy. On Tuesday evening the Bishop preached and confirmed 7 persons. The Rev. Frank Roudenbush, rector of the church, was ordained to the priesthood by the Bishop, as noted elsewhere. In the afternoon the Ven. Archdeacon Abbott spoke on "The Outlook for Diocesan Missions," showing the great progress made since Bishop Chase's first missionary tour, 87 years ago, over $10,000 a year being now raised for diocesan missions and 40 missionaries being supported. The Rev. Dr. L. P. MacDonald, speaking on "The Outlook for General Missions," rehearsed the great advantages of the Apportionment Plan and the increase in receipts. The Bishop spoke on the obstacles to the Church's progress in Ohio, which is the home of one-tenth of the whole Methodist denomination in the United States, wherein is Oberlin, the Oxford of Congregationalism, where the Disciples are numerous; and where many of our poor Church people are on the move, and he thought that in view of all this our prospect was not a discouraging one. On Wednesday evening a discussion on Sunday School work was held, when the Rev. Henry E. Cooke, president of the Diocesan Sunday School Institute, spoke on "Parental Coöperation with the Church in Christian Teaching," and the Rev. Wm. A. Grier on "Parental Education in Religion." Thursday's discussions included "The Name of the Church" and "The Supply of Candidates for the Ministry," and the Rev. Dr. Leffingwell on the Kenosis [illegible] Rev. L. E. Daniels was elected secretary to succeed the Rev. Mr. Cole, who has removed to the Cleveland Convocation.

OREGON.

B. W. Morris, D.D., Bishop

Chinese Mission—Work among Sailors—Vacant Parishes.

At a meeting of the diocesan Board of Missions held at "Bishopcroft" on the evening of September 28th, a committee consisting of the Rev. Dr. Morrison, Rev. Dr. Van Watters, and Rev. J. E. Simpson was appointed to take charge of the Chinese Mission (formerly Baptist). This offer of changing from Baptist supervision to the Church came from the Chinese themselves. There are some three thousand Chinese in the city of Portland, and the work among them, so far as the Church is concerned, has been sadly neglected. It is now hoped that we may be able to do much good in the Chinese section of the city. The Chinese pay the running expenses of the mission rooms, with the exception of the salary of the missionary. A native missionary has signified his readiness to undertake the work. There is a school in connection with the mission for the teaching of the English language. The committee visited the rooms on the evening of the 29th and were much pleased with the prospects.

The opening of the work among the sailors, for the season when ships are in port, was held at the Seamen's Institute on the evening of September 29th. At 7:30 there was a service in the chapel, when a new altar and reredos were consecrated by Bishop Morris. The altar is in memory of those who lost their lives on the *Foyledale*, which was wrecked last spring in Valparaiso harbor, Chili, after loading at Portland. Those who lost their lives were well known here. Among them was the Captain's wife and child. It is related that this faithful woman gathered the crew for prayers every day, and both Captain and his wife knelt at the altar rail before starting on this fatal voyage for their last Communion. After the services in the chapel an entertainment was held in the audience room and the work of last year reviewed and a hopeful glance was taken into the future. The Rev. C. Cummings Bruce is the chaplain.

There are several vacancies in the Diocese at important points. Ashland and Medford have just been vacated by the Rev. L. M.

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Idleman on account of ill health: Baker City by removal of the Rev. A. Corbett; Grant's Pass has been some months without a rector: Cove and Union have not had a rector for over eighteen months.

PENNSYLVANIA.

O. W. Whitaker, D.D., LL.D., Bishop.
Alex. Mackay-Smith, D.D., Bp. Coadj.

Personal Items.

The Bishop Coadjutor addressed the Clerical Brotherhood on Monday, October 5th. He spoke about the outlook for the missionary work of the Diocese, announcing that the special fund of $100,000 for this purpose was almost complete, and would be used for purchasing new and advantageous sites for mission work, for building of mission houses, and for the assistance of worthy, struggling missions. He urged upon the clergy the necessity of special work and intercession on behalf of the young within their cures. He also referred to the expected home-coming of Bishop Whitaker, and the recent decease of the Rev. John Henry Burton, and the Rev. Henry Percival, D.D.

The Rev. R. A. Edwards, D.D., rector of Holy Innocents, Tacony, has recently returned from his work as chaplain at a European summer resort, and was successful during his foreign sojourn in raising sufficient funds to free his church from debt, and to provide for a number of needed improvements.

The "Jacob L. Smith Memorial Fund," which the members of St. Jude's parish are endeavoring to bring up to the mark of $10,000 by St. Jude's day, has now reached the sum of $2,275. The rector, the Rev. Chas. Logan, and his people are pushing courageously ahead to obtain the whole amount, and it has been announced that a gentleman, whose name is not given, has promised to add a large contribution if the whole sum is collected.

The Rev. Alfred G. Mortimer, D.D., rector of St. Mark's, and the Rev. Geo. H. Moffett, rector of St. Clement's, have returned to their parishes.

The Rev. F. M. W. Schneeweis, who for several years past has been curate at St. Luke's Church, Chelsea, Mass., has recently become curate at St. Mark's Church, Philadelphia, and is now in residence at the clergy-house.

PITTSBURGH.

Cortlandt Whitehead, D.D., Bishop.

Admission of a Deaconess.

On Wednesday, October 7th, at Calvary Church, Germantown, the Bishop of Pittsburgh admitted to the office of Deaconess, Miss Deborah Payne of Pittsburgh, a graduate of this year's class at the Philadelphia Deaconess' House. Miss Payne has accepted work under the Rev. Dr. Batten, at St. Mark's Church, New York City.

RHODE ISLAND.

Thos. M. Clark, D.D., LL.D., Bishop.
Wm. N. McVickar, D.D., Bp. Coadj.

Requiem Celebration for Bishop Clarke—Harvest Home at Bristol—Reopening of Grace Church, Providence.

On October 7th (the Month's Mind) a Requiem Eucharist was celebrated for Bishop Clark at St. Stephen's Church, Providence, and a commemorative sermon was preached by the rector, the Rev. Dr. Fiske. The offering at this service was devoted to the endowment fund of the Infant Ward of St. Mary's Orphanage, a work in which the late Bishop was deeply interested. This Infant Ward was the Bishop's own creation, was sustained by his own personal appeals, and for it the Board of Managers were never asked to be responsible.

The 29th annual harvest festival of Trinity Church, Bristol (the Rev. Wm. R. Trotter, rector), was held October 8th. The service was full choral Evensong, with incense and processional lights. The music included a solemn *Magnificat* in B flat by Stainer, and the anthem "Rejoice in the Lord," by Tours. The sermon was by the Rev. Edward Benedict, rector of Christ Church, Swansea, Mass. Despite the severe rain storm there was a very large congregation present. Refreshments were served in the parish house at the close of the service.

Grace Church, Providence (the Rev. E. S. Rousmaniere, rector), which has been closed all summer, was opened for service the first Sunday in October, with a memorial service for the late Bishop of the Diocese. The ceiling of the church, which had become somewhat insecure, has been strengthened and the fresco work freshened. During the summer months service was held in the chapel.

Friday afternoon, Oct. 2nd, a new pulpit was unveiled at the Church of the Saviour, Providence, by the rector, the Rev. Francis L. Whittemore, and the curate, the Rev. Arthur Washburne. The service was in the presence of the parish society of the Daughters of Hope, donors of the pulpit. It is colonial in style and made of rich mahogany, with high, plain panels, and is of great credit to the designers and makers, Messrs. Morlock and Bayer of Providence. On the pulpit desk is a bronze plate with the following inscription: "Given in grateful remembrance of Cornelia Elizabeth Green by the Daughters of Hope and other friends."

SACRAMENTO.

W. H. Moreland, D.D., Miss. Bp.

Wedding Anniversary of Rev. A. L. Burleson—Recent Changes in the Diocese.

In honor of the twentieth wedding anniversary of the Rev. A. L. and Mrs. Burleson, a reception was given them at the residence of Major R. J. Pye, the secretary of the vestry, on Saturday night, October 3d. The rector and his wife being wholly unaware of the honor planned for them, were completely surprised to find the parlors filled with members of the parish and friends, who wished them many happy returns of the wedding day.

When time came for refreshments, Mrs. Burleson was asked to cut the "wedding cake," in the center of which was found a small box containing sixty dollars in gold, a gift from the parishioners.

A musical programme and social intercourse filled an evening of much pleasure to all who were present.

The Rev. N. B. Harris, from Louisiana, and the Rev. R. Renison, from New Mexico, have recently been added to the clergy list of the District. Mr. Harris is stationed at Redding, and Mr. Renison at Trinity Church, Sacramento.

SOUTH CAROLINA.

Ellison Capers, D.D., Bishop.

Health of the Bishop—New Church at Darlington—Improvements at Marion—Cornerstone Laying at Anderson.

Bishop Capers has so far recovered from his late illness that he has returned to his home in Columbia and expects to resume work at an early date.

The congregation of St. Matthew's Church, Darlington (Rev. A. T. Thomas, rector), hope to begin very soon the building of their new church. St. Matthew's Guild will place a new church window as a memorial of a faithful member of the guild now in Paradise. The Sunday School children are working to purchase a brass cross and altar vases for the new church.

The Church of the Advent, Marion, has been recently painted, and furnished with a new carpet and stove, and there are funds in hand to put in electric lights. The Rev. A. S. Thomas, rector of St. Matthew's, Darlington, holds service here once a month; but the people hope soon to be able to support a rector of their own, and they are now taking steps to build a rectory.

At St. Bartholomew's mission, Hartsville, also under charge of the Rev. A. S. Thomas, services are held in the Methodist church, but funds are being raised for the purchase of a lot where a chapel will be erected as soon as possible.

A pair of brass vases has been presented to the Church of the Nativity, Union (Rev. Crosswell McBee, rector), in memory of the Rev. John McCollough, D.D., the founder of the parish; and an altar book-rest in memory of the Rev. Benjamin Allston, who was rector for seven years.

The corner-stone of the new Grace Church, Anderson, has been laid, and the building is being rapidly pushed on.

A most successful four-days' mission was recently held by the Rev. W. P. Witsell of Columbia in the Church of Our Saviour, Trenton, which is under the charge of the Rev. P. D. Hay, missionary.

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SOUTH DAKOTA.

W. H. Hare, D.D., Miss. Bp.

The Rev. J. H. Babcock's 50th Anniversary of his consecration.

On the evening of October 8th, in the guild room of Calvary Cathedral, Sioux Falls, the friends of the Rev. J. H. Babcock tendered him a reception, it being the fiftieth anniversary of his ordination. Mr. Babcock was ordered deacon in 1853 by Bishop Wainwright in Trinity Church, New York, and advanced to the priesthood by Bishop Horatio Potter in 1855. The last sixteen years of his long service in the ministry have been spent in South Dakota. A service was conducted by Bishop Hare in the guild room, after which the Rev. Geo. H. Cornell presented Mr. Babcock with a purse of gold containing over three hundred dollars. St. Katharine's Guild served refreshments, and the event was an enjoyable one for all, and greatly appreciated by the venerable priest, whom all his friends delight to honor.

SOUTHERN OHIO.

T. A. Jaggar, D.D., Bishop.
Boyd Vincent, D.D., Bishop Coadj.

Services at Newark.

The rector of Trinity Church, Newark, the Rev. George W. Van Fossen, has returned from a sojourn in the mountains of Pennsylvania, completely restored to health. He has announced that hereafter the Holy Eucharist will be the principal service each Sunday, preceded by Morning Prayer. There will also be an early celebration each Sunday. As during the last year, the later celebration is choral, and Morning Prayer, shortened where allowable, has the *Venite, Te Deum*, and *Jubilate* or *Benedictus*, as its musical portions. The sermon is limited to 15 minutes, and comes between the two services. The entire time consumed lies between 10:30 and noon. It is thought that this arrangement will be found most practical, providing as it does for those that prefer Morning Prayer with some music each Sunday, and also for those that recognize the fitness of having the Holy Eucharist offered for the whole congregation each Lord's Day. There is no "pause" after the prayer for the Church, as this arrangement gives opportunity for withdrawals before the Eucharist begins. The congregation at Trinity has grown accustomed now to remaining through the entire Sunday service, whatever it may be. Ceremonial features follow the principles of the *Parson's Handbook*, so far as practicable, the idea being to take Old English usage for guidance instead of later Roman. A mission will be preached in this church the week of November 9th, by the Rev. F. E. J. Lloyd, D.D., of Uniontown, Pa.

SPRINGFIELD.

Geo. F. Seymour, D.D., LL.D., Bishop.

Deanery Meeting.

The autumn meeting of the Jacksonville Deanery opened at Trinity Church, Lincoln, on Tuesday, September 29th, 1903, at 7:30 P. M. The following clergy were present: The Very Rev. F. John of Jacksonville; the Ven. Fr. DeRossett of Springfield; the Rev. Wemyss Smith of Bloomington; Fr. Wm. N. Wyckoff of Lincoln; the Rev. N. B. Atcheson of Petersburg.

Evensong was said at 7:30 P. M. of Tuesday, Fr. DeRossett delivering the meditation on the subject, "My End and Aim as a Man and a Christian." Wednesday the services were as follows: 7:00 A. M., Holy Eucharist, the Rev. F. A. DeRossett, celebrant; 9:00 A. M., matins and litany. Meditation on Sin, by Fr. Smith; 12 M., tierce and sext were said; 4 P. M., nones, meditation by Bishop Seymour; 5:30 P. M., Evensong; 7:30 Bishop Seymour confirmed and addressed eleven persons. This is a remarkably large class, considering the short time Fr. Wyckoff has been in Lincoln. The new boy choir sang enthusiastically and well. The Church was crowded. On Thursday the Rev. William N. Wyckoff was instituted as rector of Trinity parish, Lincoln. Bishop Seymour conducted the service. At 1:30 P. M., Deanery meeting was held in the vestry room. The Very Rev. F. John was elected Dean, Rev. N. B. Atcheson, Secretary; Mr. G. C. McFadden, Treasurer. It was decided that the next meeting should be held on the first Tuesday in June, 1904, the place to be designated later. Then various schemes for raising money for Church purposes and best Sunday methods were discussed.

The Rev. N. B. Atcheson was appointed a committee of one to write out a vote of thanks to Fr. Wyckoff and members of this congregation for their kind and generous hospitality.

TENNESSEE.

Thos. F. Gailor, D.D., Bishop.

Consecration of St. Anne's, Woodstock—Banquet to Bishop Dudley—Marriage of the Rev. Alfred Todhunter.

St. Anne's Church, Woodstock, was consecrated by Bishop Gailor on Saturday, October 3d, the Very Rev. J. Craik Morris, Dean of St. Mary's Cathedral, the Rev. S. R. McAlpin of Covington, and the Rev. Thomas D. Windiate, priest in charge, assisting. The Bishop, clergy, and choir were met at the door by the officers of the church, W. I. Henderson, M.D., warden, Mr. Thomas Barrom, treasurer, and Mr. Robert Goldsby, clerk, who led the way into the church and the warden read the request for consecration, and the sentence of consecration was read by the Rev. Thomas D. Windiate as Dean of the Convocation. The choir was assisted by members of the choir of the Church of the Good Shepherd, Memphis, and was vested, Mrs. Archibald Abington acting as organist. A gift of stole, burse, and veil was given by the Sisters of St. Mary. A sumptuous dinner was served on the grand stand and the Bishop made an address. Further services were held in the afternoon, with an address by the Rev. S. R. McAlpin.

On the Bishop's visitation to Newbern, steps were taken to secure a lot and build a church, a loyal little band of Church people having already secured quite a sum toward that object.

On Thursday, October 1st, the Rt. Rev. Dr. Dudley of Kentucky visited Memphis on his return from the consecration of Bishop Bratton. He was tendered a banquet by his friends at Peabody Hotel, and addresses of welcome were made. He was shown about the city on this, his first visit.

On Wednesday, September 30th, the Rev. Alfred Todhunter, rector of St. George's Church, Clarksdale, Miss., and Miss Kate Murphy of Memphis, were united in marriage at the latter place, the Bishop of Tennessee officiating, assisted by the Rev. Granville Allison.

The Rev. R. W. Rheams, formerly Archdeacon of Arkansas, has been appointed to take charge of the General Missionary work of the Diocese of Tennessee and has accepted. He will begin his work about the first of the year, with headquarters at Trenton, the Bishop having recently completed the purchase of the church and rectory at that point. The Rev. Iraneus Trout has begun work at Somerville, Collierville and LaGrange, and points adjacent, and will reside at the first named place.

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VERMONT.

A. C. A. Hall, D.D., Bishop.

Retreats—New Mission—Woman's Auxiliary.

The Bishop's two Retreats were held, as usual, at Hopkins' Hall, Rock Point, in the first two weeks of September. About 45 were present at the women's retreat, and 26 at the clerical. The instructions were given from the Sermon on the Mount.

The new mission on South Union Street, Burlington, continues to be promising. It has a neat little room, fitted up for services, by the energy of the rector. Services are held on every Sunday afternoon, with the weekly early Eucharist, and a Sunday School, in prospect. The attendance is good, with hearty responses.

At Essex Junction a monthly service, with fair prospects has been begun by the rector at Burlington. Services were formerly held here by the Rev. Messrs. Royce and Graves, and the present number of Church families now resident warrants the enterprise.

Miss Emily Paddock, organizing secretary of the Girls' Friendly Society, presented its claims to a large congregation at Trinity Church, Rutland, on Sunday evening, September 29th. She also addressed the Burlington branch on the next Monday and Tuesday. She is the honored sister of the two Bishops Paddock, and is a very clear and effective speaker.

Mr. Edward Lowe Temple, of Rutland, has so far recovered that he has lately made a visit at Burlington, and has now gone with his wife on a recruiting tour, to Washington, D.C., and other places. His mind is clear and keenly alive, as of old, to all passing events, especially those pertaining to the Church. His speedy recovery of former health will be hailed with joy by the Diocese and his many friends.

Church missions in the Diocese seem reviving at several new places, with improvements and additions in some of the older parishes. There appears a new interest in the matter of raising $44,000 still required for the re-opening of the Girls' School at Rock Point. Every Churchman should pray, work, and give until both schools are again at work for Christ and the Church.

The 24th annual meeting of the Woman's Auxiliary was held at St. Michael's Church, Brattleboro, on September 23d and 24th. On Thursday, there were two celebrations of the Holy Eucharist, and addresses made by Bishop Van Buren of Porto Rico, by the Rev. Mr. Forsythe on Diocesan Missions, by the Rev. Mr. Sutherland on Work Among the Poor Whites of the South, by the Rev. Mr. Carswell (lately of Montana, now rector at Randolph); and by Mr. John W. Wood, of the Missions House, New York. The usual reports were made, and business done, with good prospects ahead, after a very enjoyable meeting. The Bishop was detained at home by a severe cold. One new branch of the Auxiliary had been formed during the year, viz., at Shoreham.

It is hoped that the Church at Montpelier, which was so badly damaged by fire last February, can be used again by December 1st. The Ladies' Guild and the parish have done wonders in raising funds for the restoration. The new organ is nearly paid for.

WASHINGTON.

H. Y. Satterlee, D.D., LL.D., Bishop.

Arrangements for the Pan-American Conference—Service in Memory of Sir Michael Herbert.

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A School for Girls under the care of the Sisters of St. Mary. The Thirty-fifth year begins September 28, 1903. References: Rt. Rev. I. L. Nicholson, D.D., Milwaukee; Rt. Rev. W. E. McLaren, D.D., Chicago; Rt. Rev. Geo. F. Seymour, S.T.D., Springfield; David B. Lyman, Esq., Chicago; W. D. Kerfoot, Esq., Chicago. Address The Sister Superior.

SAINT KATHARINE'S, Davenport, Iowa.

A School for Girls under the care of the Sisters of S. Mary. The Twentieth year begins on September 22, 1903. References: Rt. Rev. Theodore N. Morrison, D.D., Davenport; Rt. Rev. W. E. McLaren, D.D., Chicago; Rt. Rev. I. L. Nicholson, D.D., Milwaukee; J. J. Richardson, Esq., Davenport; Simon Casady, Des Moines, Iowa.
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take place in the Ascension Pro-Cathedral on Tuesday, October 20th, and the subsequent private sessions in the parish rooms of that church. About eighty Bishops are expected to be present. They are invited to remain, as guests of the Diocese, through the Missionary Council. The Canadian Bishops who will attend the Conference are the Coadjutor of Montreal, the Bishops of Niagara, Ottawa, Quebec, Toronto, Fredericton, Ontario, Huron, Bishop Courtney of Nova Scotia, and Bishop Thorneton of Algoma. Among other Anglican prelates of the Western hemisphere expected are the Archbishop of the West Indies, and the Bishops of Qu'Appelle, Keewatin, Honduras, and Calgary. In connection with the Conference, a Missionary Mass Meeting is announced, to be held in Convention Hall, on the afternoon of Saturday, October 24th. Missionary hymns will be sung by 2,000 children, accompanied by the United States Marine band.

A MOST IMPRESSIVE service took place at St. John's Church, on Tuesday, October 6th, in memory of Sir Michael Herbert, the late British Ambassador. It was a national tribute of honor, having been arranged at the request of the State Department, and being attended by the President, members of the Cabinet, and other officials of the government, and the highest officers of the army and navy. About a hundred members of the diplomatic corps were also present. The service was held at noon—the hour of the funeral in England, and consisted of the Burial Office, with hymns, selected by Lady Herbert, and sung at her request, sent by cable. They were: "Hark, hark, my soul," "Lead, Kindly Light," and "Fight the good fight," and were sung also at the English service. The prayer for the President was said, with the name of King Edward VII. inserted. The officiating clergy were the Rev. Roland Cotton Smith, rector of St. John's, and the Rev. Dr. McKim of the Epiphany. The vested choir of men and boys rendered the music very beautifully, under the direction of Mr. H. H. Freeman, accompanied by string instruments of the Marine band in addition to the organ. There were beautiful white flowers upon the altar, and mourning drapery on the pew occupied by successive British Ministers from the early days of the government.

ON WEDNESDAY evening, October 7th, the handsome new parish house of St. Paul's, Rock Creek parish, was formally opened. There was an appropriate service, and brief addresses by the Bishop of Washington, Archdeacon Williams, and the rector, the Rev. Charles E. Buck. A concert by the members of the choir followed, with an evening of social enjoyment still later. The new building is a two-story structure of brick, containing a large hall and other rooms, which will greatly promote the work of this flourishing suburban parish.

WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.

Trinity Church, Sturgis—New Parish House at Greenville—Changes in the Standing Committee.

ON THE Fifteenth Sunday after Trinity occurred the opening services of Trinity Church, Sturgis. Bishop Gillespie preached and administered the Holy Communion. The other services were conducted by the Rev. Messrs. J. H. MacKenzie, priest-in-charge, J. E. Walton, J. H. Parsons, and Irving Todd.

The Bishop says, "The church is a very attractive building with a deep chancel, an open roof and room attached large enough for week-day services and society meetings. It does great credit to the architect, Sutcliffe, of Chicago. Cost with a lot large enough for a rectory, $3,500. Indebtedness, $1,500." The Rev. J. H. MacKenzie of Lima, Ind., is entitled to great credit for the energetic way in which he has pushed the enterprise and has been liberal in his contributions to the building fund.

THE PEOPLE of St. Paul's mission, Greenville (Rev. F. C. O'Meara, in charge), are building a parish house to cost $1,500.

A BRANCH of the Woman's Auxiliary of nine members has been organized in Trinity mission, Three Rivers.

ST. JOHN'S CHURCH, Grand Haven (Rev. Thomas Beeson, rector), has been improved within and without. The attendance upon services has been very good during the summer.

THE STANDING COMMITTEE of the Diocese has made the following appointments to fill vacancies: The Rev. Charles Donohue, member of the Board of Missions; the Rev. Wm. Lucas, member of the Standing Committee; the Rev. R. H. F. Gairdner, member of the Court of Appeals.

WEST VIRGINIA.

GEO. W. PETERKIN, D.D., LL.D., Bishop.
WM. L. GRAVATT, Bp. Coadj.

THE RECTOR OF Christ Church, Bluefield, the Rev. E. H. Brosius, was called away from his parish by the death of his mother at Leesburg, Va., on Thursday, Sept. 24th. Much sympathy was expressed in the parish and community for Mr. Brosius.

CANADA.

News of the Dioceses.

Diocese of Huron.

AT A MEETING of the executive committee of the Diocese, held in London, Sept. 24th, the Rev. Canon Hincks of Windsor was superannuated. It is stated that the Rev. Mr. Chadwick of Dunnville has been appointed to succeed Canon Hincks.—THE VEN. ARCHDEACON DAVIS, lately appointed by Bishop Baldwin to be Dean of Huron in the place of the late Dean Innes, has been rector of St. James' Church, London, for more than a quarter century.—THE NEW RECTOR of Memorial Church, London, the Rev. Dyson Hague, formerly of St. George's Church, Montreal, began work in his new parish

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Sept. 13th.—At the September meeting of the Bruce rural deanery chapter, the Quiet Day was conducted by the rector of Christ Church, Petrolia, the Rev. Wm. Craig, whose addresses began with one on "Our Work," and ended with one on "The Devotional Life." They were very much appreciated. The day began with an early celebration of Holy Communion. The meeting was held in St. Paul's Church, Ripley.

The new rector of Memorial Church, London, the Rev. Dyson Hague, was formally inducted, Sunday morning, October 4th. Bishop Baldwin, who conducted the service, preached on the attributes of a true priest of God. The ceremony of induction was performed by the Bishop, assisted by the Rev. Dr. Bethune and the churchwardens. The declaration of his conformity with the canons of the Diocesan and Provincial Synods was read by the rector, and the Bishop read the mandate of induction. The keys of the church were then presented by one of the churchwardens, after which the Bible and Book of Common Prayer were handed to the new rector by the Bishop as the concluding part of his induction.—At a recent meeting of the congregation of Christ, Church, Chatham, it was decided to begin some needed improvements and to extend the chancel, for which purpose more land has been purchased.—The chapter of the rural deanery of Perth met at Grace Church, Milbank, the last Thursday in September. There was a good attendance. Very good papers on Sunday School work were read and discussed.

A farewell reception was tendered the Rev. Canon Hincks of All Saints' Church, Windsor, on Wednesday evening, October 7th. Canon Hincks retires on account of his advanced age. He was presented with a purse of gold by the congregation, a set of dishes by the Ladies' Aid Society, and a set of silverware by the Sunday School. Many addresses were made eulogizing the character of the departing rector and expressing regret at the separation.

Diocese of Montreal.

The Ven. Archdeacon Madden, from Liverpool, England, has been visiting Montreal as one of the representatives of the British and Foreign Bible Society, in connection with the centenary of the Society, which is to be celebrated next spring. He preached in Christ Church Cathedral, Montreal, Sunday, Sept. 27th, in the morning, and in St. George's Church in the evening.—A meeting was held in the chapter house of Christ Cathedral Sept. 25th, for the purpose of discussing the formation of a chapter of St. Andrew's Brotherhood in the parish.

There was a meeting of the diocesan chapters of St. Andrew's Brotherhood in Montreal, October 1st. A children's flower and fruit service was held in the Church of St. James the Apostle, Montreal, October 4th.—The first meeting of the season of the diocesan Board of the Woman's Auxiliary was held in the Synod Hall, Montreal, October 1st. There was a celebration of Holy Communion first in Christ Church Cathedral, with an address from Archbishop Bond.

Diocese of Niagara.

At the Missionary Conference held by Bishop Dumoulin at Dunnville, in September, every parish but one was represented, and the meeting was a very satisfactory one.

Diocese of Ontario.

After some recent appointments made by Bishop Mills, it was announced that every parish and mission in the Diocese is now filled. The charge of the new mission, Mallorytown, set apart at the last meeting of the Mission Board, has been given to the Rev. T. C. Easton, of King's College, Windsor.—The death of an earnest parish priest, the Rev. H. Austen, of Gananoque, took place in the middle of September. Mr. Austen was much beloved. He was graduated at Trinity College in 1864, and after taking up work in Cornwall, Ont., he was appointed to Gananoque in 1881.

Diocese of Toronto.

Much interest is felt in the coming meeting at Toronto, of the thirteenth annual Convention of St. Andrew's Brotherhood, which begins Oct. 15th. All the meetings and services will be held in St. James' Cathedral or schoolhouse, with the exception of the men's mass meeting, to be held in Massey Hall.—The last service for the summer season was held in the Balmy Beach Pavilion, Sept. 26th. It was beautifully decorated for the Harvest Thanksgiving on Sept. 20th.

As an outcome of the Trinity federation dispute, the Rev. Dr. Langtry has decided not to offer himself for reëlection as one of the rural deans of the Diocese, an office which he has held for some time. Bishop Sweatman held an ordination in St. Alban's Cathedral on Michaelmas day.—The twenty-fifth anniversary of the incumbency of the rector of Grace Church, Toronto, was celebrated October 4th with suitable services.—The Rev.

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NW96

"Don't Hide Your Light Under a Bushel." That's Just Why We Talk About SAPOLIO

Arthur Murphy held a mission at Cayuga in the beginning of October.

Diocese of Rupert's Land.

All Saints' Church, Winnipeg, has grown very rapidly in the twenty years of its existence. It is the only Anglican church in the city which has altar lights.—The building fund for the new church at Napinka is doing well. The General Secretary for the Missionary Society, the Rev. L. N. Tucker, preached in Winnipeg Sept. 6th, in All Saints' Church in the morning and in St. George's in the evening. His work is to present the needs of the Mission Board, and he was received with great attention.

At a meeting of the Provincial Synod, at Winnepeg October 1st, the Rev. Dean Matheson, Dean of Rupert's Land, was elected Suffragan to Archbishop Machray, the Primate. Bishop Newnham, of Moosonee, was elected to the Diocese of Saskatchewan. Up to the present time the Dioceses of Calgary and Saskatchewan have been under the charge of one Bishop, the Rt. Rev. Cyprian Pinkham, D.D. Dr. Newnham has been Bishop of the Missionary Diocese of Moosonee for over ten years. The new Suffragan Bishop of Rupert's Land, the Rev. Samuel Pritchard Matheson, is the descendant on his father's side of one of the Scotch settlers who were brought to the Red River by Lord Selkirk, 1812-1814. He was born in Kildonan, Man., September 20th, 1852. He passed through St. John's College School, and was ordained to the priesthood by Archbishop Machray in 1876. He has held successively four parishes in the Diocese, being actively engaged in teaching at the same time. He has held positions in St. John's College School and also filled the chair of exegetical theology in St. John's College, Winnipeg. He received the degree of B.D. from Manitoba University in 1880 and was created a canon of Winnipeg Cathedral in 1882. In 1896 he was elected secretary to the Synod of Rupert's Land and last year filled the office of Prolocutor to the Lower House of the General Synod.

Diocese of Nova Scotia.

Two very fine memorial windows have lately been placed in the baptistery of St. John's Church, Truro. A plan has been proposed to bring about the amalgamation of Queen's College, St. John's, the Divinity school of the Diocese of Newfoundland, with the University of King's College, Windsor. The Rev. S. Weston Jones, the special agent of the Governors and Alumni of King's College is soon going to Newfoundland to take the first steps towards this end. He, together with the Rev. George Haslam, was appointed a committee at the last meeting of the Synod of Nova Scotia, to open negotiations with the Newfoundland College.

TONGA.

(Alfred Willis, D.D., Bishop.)

The Bishop Recognized.

The work in Tonga that has been established by the Rt. Rev. Alfred Willis, D.D., formerly Bishop of Honolulu, has previously been mentioned in these columns. In the *New Zealand Church News* for August is published a declaration from the acting Primate of New Zealand, in which Bishop Willis is officially recognized as Missionary Bishop of Tonga. The reason for this declaration is that the Province of New Zealand exercises jurisdiction over all the Islands of the Pacific Ocean except those under American rule, and therefore considers the work in Tonga as affiliated with that Province. In a letter from the acting Primate to the Archbishop of Canterbury, published in the same paper, it is strongly urged by the former that the S. P. G. should assume more actively the missionary work in the Islands of the Pacific, and should, in conjunction with the Province of New Zealand, make more definite arrangements for the supervision of such work. In particular he asks for assurance from the S. P. G. of the support of a Bishopric of Polynesia, which latter, the acting Primate declares, is greatly needed.

Seven hundred and forty-three German periodicals are published in the United States. The next in order are 63 Swedish and 60 Norwegian papers; then come 39 French, 38 Czech (Bohemian), 37 Italian, and 37 Polish. The remainder is made up by Dutch, Spanish, Hungarian, Slavonian, etc., periodicals.

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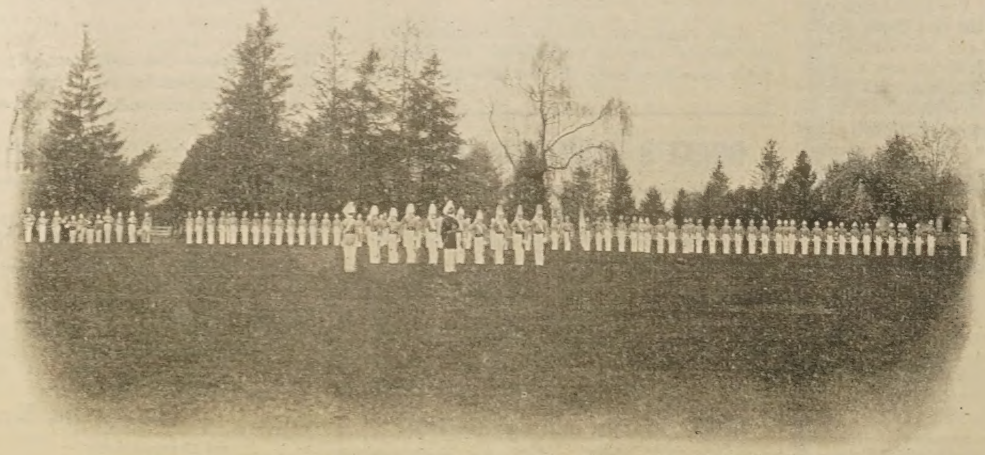

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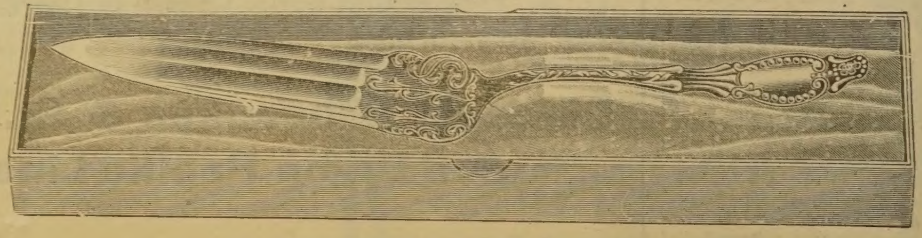

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